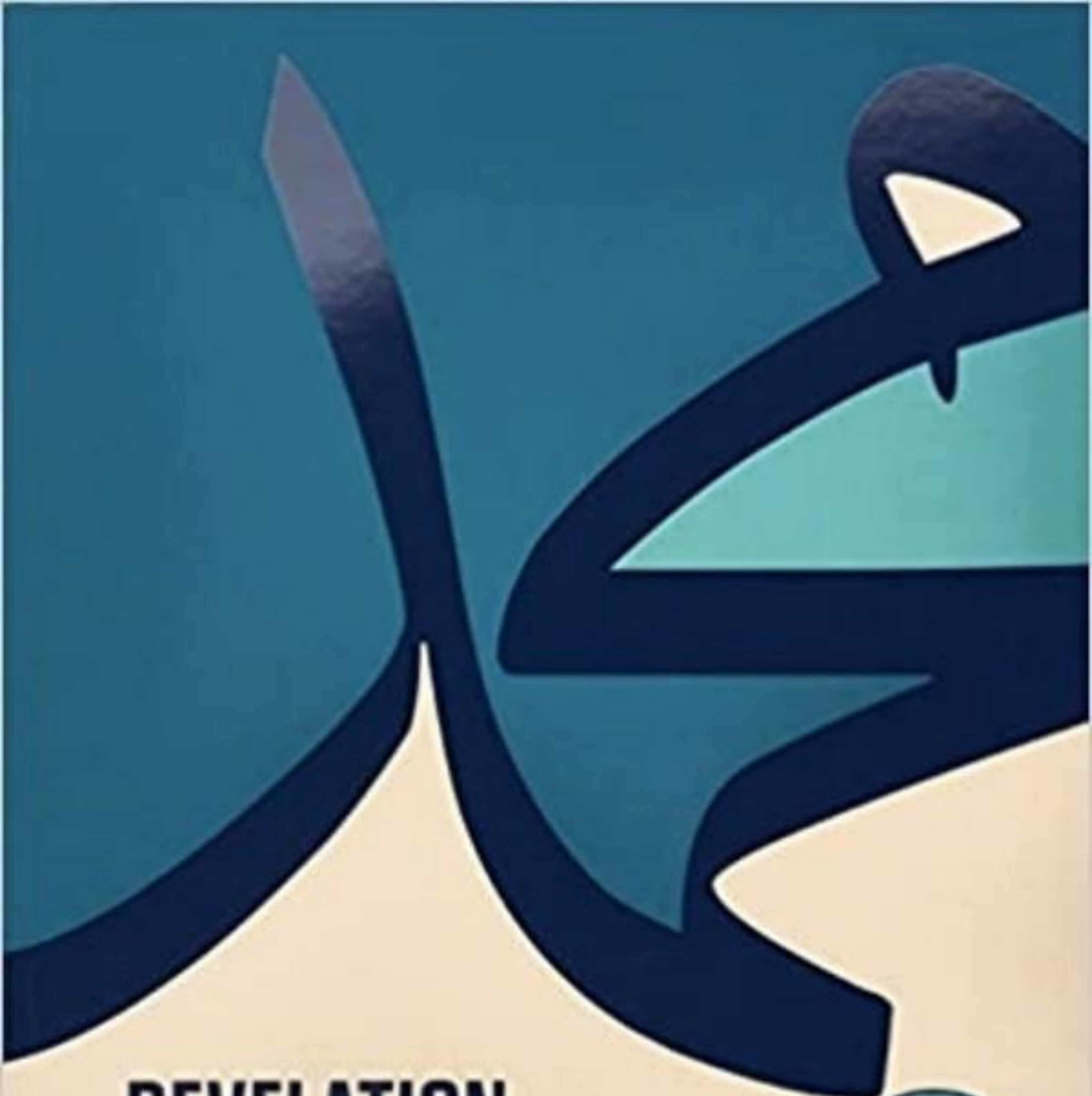

REVELATION

The Story of Muhammad

Peace and blessings be upon him

Meraj Mohiuddin

Foreword by Dr. Sherman Jackson

WINNER
Best International Non-Fiction Book Award

REVELATION

The Story Of Muhammad

Meraj Mohiuddin

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Chapter One

Who Was Muhammad?

Your Lord has not forsaken you, nor does He hate you. The future will be better for you than the past. And soon your Lord will give you so that you will be content. Did He not ßnd you an orphan and give you shelter? Did He not ßnd you wandering and guide you? Did He not ßnd you in need and enrich you? (Q. 93:3–8)[6]

Let us begin with Muhammad's story. Who was he and what were the circumstances that influenced his thinking? In this chapter we will briefly go through the salient points of the life of a man, whom over a billion people literally worship. Islam is Muhammadism. Muslims claim that they worship no one but Allah. Since Allah was Muhammad's alter ego, in practice, it's him whom they worship. Islam is the personality cult of one man. We will read his words as they were dictated in the Quran, claimed by him to be the words of God, and see him through the eyes of his companions and wives. We will take a look at how he rose from a derelict preacher to become the de facto ruler of Arabia in just a decade. We will focus on how he divided people in order to control them, how he instilled sedition, hate, and roused some to wage war against others. And, how he used raids, rape, torture, and assassinations to cast terror in the hearts of his victims and subdue them. We will learn about his genocides and his penchant for deception as a strategy, the very strategy used by Muslims today, to take over the world. By the time you finish reading this chapter, you will come to see that the terrorists are doing exactly what their prophet did.

The Birth and Childhood of Muhammad

In the year 570 A.D., in Mecca, Arabia, a widowed young woman named Amina, gave birth to a boy whom she called Muhammad.[7] Though Muhammad was her only child, Amina gave him to a Bedouin woman, to be raised in the desert when he was only six months old.

Some wealthy Arab women hired wet nurses for their infants. This allowed them to have another child right away. More children meant higher status. However, that was not the case with Amina who was not wealthy and a widow with only one child to care for. Abdullah, Muhammad's father, had died six months before his birth. Also, this practice was not really that common. Khadijah, the first wife of Muhammad, who was the wealthiest woman of Mecca, had three children from her previous two marriages and bore six more to Muhammad. She raised them all on her own.[8]

Why would Amina give away her only child to be raised by someone else? She also did not breastfeed her infant. After his birth, Muhammad was given to Thueiba, a maid of his uncle Abu Lahab, (the same uncle whom Muhammad cursed in Sura 111) to be nursed. Why Amina did not nurse her child is not mentioned. All we can do is to speculate. Was she depressed? Did she think the child was an impediment to the possibility of remarriage?

A death in the family can lead to depression. Other factors that may increase a woman's chances of depression are: living alone, anxiety about the fetus, marital or financial problems, and the young age of the mother.[9] Amina had just lost her husband, she was alone, poor, and young. Based on what we

know about her, she was a good candidate for depression. Depression may interfere with the mother's ability to bond with her growing baby. Also, during pregnancy, it can place the mother at risk for having an episode of depression after delivery (postpartum depression).[10]

Some researchers suggest that depression in pregnant women can have direct e9ects on the fetus. Their babies are often irritable and lethargic. These newborns may grow into infants who become slow learners, and emotionally unresponsive, with behavior problems, such as aggression.[11]

Muhammad grew up among strangers. As he grew, he became aware that he did not belong to those people. He could see that other children had parents. Why his mother, whom he visited twice a year, did not want him? Maybe other children also belittled him for being an orphan. Being an orphan is a stigma in those lands even today.

Several decades later, Halima, Muhammad's wet nurse recounted that at first she did not want to take the child for he was an orphan of a poor widow. She accepted him because she didn't find a child from a wealthier family, and she didn't want to return with no child, while her friends had all found a baby to foster. Did this reflect in the way she cared for the child? Did Muhammad feel unloved in his foster family's home during those crucial formative years when a person's character is shaped?

Halima reported that Muhammad was a solitary child. He would withdraw to an imaginary world and converse with friends that no one else could see. Was this a coping mechanism of a child who felt unloved in the real world and made up one in his mind, in which he was loved?

Muhammad's mental health became a matter of concern to his foster parents who, when he reached the age of five, took him back to Amina. Not having found a new husband yet, Amina was reluctant to take the child back, until Halima told her about his strange behavior. They had tried to return Muhammad since he was weaned at the age of two, but each time Amina insisted that they keep him longer. Ibn Ishaq has recorded Halima's words: "His [Halima's own son] father said to me, 'I am afraid that this child has had a stroke, so take him back to his family before the result appears.'… She [Muhammad's mother] asked me what happened and gave me no peace until I told her. When she asked if I feared a demon had possessed him, I replied that I did."[12]

It is not unusual for children to have a wild imagination. Muhammad's case must have been exceptionally alarming to concern Halima and her husband. He said, "I am afraid that this child has had a stroke." Years later, Muhammad spoke of his strange childhood experiences. "Two men in white clothes came to me with a golden basin full of snow. They took me and split open my body, then they took my heart and split it open and took out from it a black clot which they flung away. Then they washed my heart and my body with that snow until they made them pure."[13]

What is certain is that impurities of mind don't appear as a clot in the heart. Also sins cannot be removed with surgery and snow is not a good cleanser. It is clear that with these tales Muhammad was trying to impress his followers.

He was reunited with his mother, but that did not last long. A year later, Amina died. Muhammad did not speak of her much. When he conquered Mecca, fifty five years after her death, he visited her tomb at Abwa, a place between Mecca and Medina and wept. He told his companions, "This is the grave of my mother; the Lord has permitted me to visit it. And I sought leave

to pray for her, but it was not granted. So I called my mother to remembrance, and the tender memory of her overcame me, and I wept."[14]

Why would God not allow Muhammad to pray for his mother? What had she done to not deserve forgiveness? Unless we believe that God is unjust, this does not make sense. Obviously God had nothing to do with it. It was Muhammad who could not forgive his mother, even more than half a century after her death. Did he remember her as an unloving cold woman? Was he resentful of her and had deep emotional wounds that were never healed?

Muhammad had four daughters. He named Zeinab after his own aunt, Fatima after his Khadijah's mother, Ruqiya, after his grand aunt, but none after his mother Amina.

After the death of Amina, Muhammad spent two years in the house of his grandfather, who, mindful of him being an orphan, lavished him, with excessive love. Ibn Sa'd writes that Abdul Muttalib gave the child so much attention that he had not given any of his sons.[15] Muir writes in his biography of Muhammad:

> The child was treated by him with singular fondness. A rug used to be spread under the shadow of the Ka'ba, and on it, the aged chief reclined in shelter from the heat of the sun. Around the carpet, but at a respectful distance, sat his sons. The little Muhammad was wont to run close up to the patriarch, and unceremoniously take possession of his rug. His sons would seek to drive him o9, but Abdul Muttalib would interpose saying: 'Let my little son alone.' He would then stroke him on the back, as he delighted in watching his childish prattle. The boy was still under the care of his nurse, Baraka, but he would ever and anon quit her, and run into the apartment of his grandfather, even when he was alone or asleep .[16]

Muhammad remembered the preferential treatment he received from Abdul Muttalib. Peppering it with his imagination, he later said that his grandfather used to say, “Let him alone for he has a great destiny, and will be the inheritor of a kingdom;” and would tell his nurse Baraka, “Beware lest you let him fall into the hands of the Jews and Christians, for they are looking out for him, and would injure him!”[17] However, his uncles did not remember those comments and none of them accepted Islam, except Hamza, who was of his own age. Abbas also joined his cause, but only after his star had risen and he was at the gates of Mecca ready to invade it.

Fate was not clement to Muhammad. Only two years after living with his grandfather, the old patriarch died at the age of eighty–two and he came under the guardianship of his uncle Abu Talib.

The orphan child felt bitterly the loss of his grandfather. As he followed his bier to the cemetery, he was seen weeping; and years later, he retained a fond memory of him.

Abu Talib faithfully discharged the trust. “His fondness for the lad equaled that of Abdul Muttalib,” wrote Muir. “He made him sleep by his bed, eat by his side, and go with him whenever he walked abroad. And this tender treatment he continued until Muhammad emerged from the helplessness of childhood.”[18] Ibn Sa’d quotes Waqidi saying, Abu Talib, although not wealthy, took care of Muhammad and loved him more than his own children.

Due to the devastating psychological blows during his childhood, Muhammad feared abandonment. This becomes evident from an incident that took place when he was 12 years old. One day, Abu Talib decided to go to Syria for a business trip. When the caravan was ready to depart, Muhammad was overcome by the prospect of so long a separation and clung to

his protector. Abu Talib was moved, and carried the boy along with him.[19] This degree of attachment shows that Muhammad was in constant fear of losing his loved ones.

Despite this great a9ection, and even though Abu Talib remained a staunch defender of him throughout his life, doting on him even more than he did on his own children, Muhammad proved to be an ungrateful nephew. He visited his aging uncle lying in his deathbed. All the sons of Abdul Muttalib were present. Thinking always of the well–being of his nephew, Abu Talib made an earnest plea to his brothers to protect Muhammad, who was now 50 years old. They promised to do so, including Abu Lahab. Taking advantage of the situation Muhammad requested Abu Talib to convert to Islam.

Muhammad was cognizant that his followers were mostly meek and lowly. To boost his prestige he needed people of stature to embrace his cause. Ibn Ishaq narrates: “Whenever men came together at the fairs, or the apostle heard of anyone of importance coming to Mecca, he went to them with his message.”[20]

Cult leaders are aware that their message per se has no validity. They try to make it attractive by wooing people of influence and win the masses through the strength of the *argumentum ad populum* fallacy. His historiographers tell us that Muhammad rejoiced immensely when Abu Bakr and then Omar enlisted in his cause. The conversion of Abu Talib would have elevated his prestige among the Quraish, the tribe that resided within Mecca and were custodians of the Ka’ba, giving him the credibility and status he so desperately craved. Instead, the dying man smiled and said he would rather die in the faith of his forefathers. With his hopes dashed, Muhammad walked out of the room murmuring: “I wanted to pray for him, but Allah stopped me from doing so.”[21]

The Quran confirms this. "It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire." (Q. 9:113) It is difficult to believe that God would stop his prophet praying for the man who had raised him, protected him all his life, and sacrificed so much for him. This would lower God to a level that would render him unworthy of worship. The sacrifices Abu Talib and his family made for the sake of Muhammad were immense. This man, while yet incredulous of his nephew's claim, stood like a rock against his opponents, shielding him from any possible harm, and for 42 years remained his most stalwart supporter. Despite that when he refused to convert to his religion, Muhammad felt so rejected that he could not bring himself even to say a prayer at his deathbed. Bukhari reports: "Narrated Abu Sa'id Al-Khudri that he heard the Prophet when somebody mentioned his uncle (i.e. Abu Talib), saying, 'Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it.'"[22]

On one hand he condemned his uncle to hellfire and on the other he feigned loyalty to him claiming he would intercede for him. However, the same Muhammad on several occasions said that there is no one who has the authority to intercede with God. [23]

Muhammad's youth was relatively eventless and not noteworthy enough for him to talk about and for his biographers to recount. He was shy, quiet, and not very sociable. Despite the fact that he was cared for and even spoiled by his uncle, Muhammad remained sensitive to his status as an orphan. The memories of his loveless and lonely childhood haunted him for the rest of his life.

Years passed. Muhammad remained a loner, a recluse in his own world, distant, and aloof from his peers. Bukhari[24] says Muhammad was "shyer than a veiled virgin girl."[25] He remained so all his life, insecure and timid, something he tried to compensate for by puffing himself up, through self-aggrandizement.

Muhammad did not engage in any important occupation. At times he would attend a few sheep, a profession reserved for girls and deemed unmanly by the Arabs.

Marriage to Khadijah

Finally, at the age of 25, Abu Talib secured for Muhammad a job, as a trustee for a wealthy merchant woman, a relative, named Khadijah. Khadijah was a comely forty-year-old successful merchant and twice widow. Muhammad made one trip to Syria in her service, selling her merchandise and buying what she had ordered. Upon his return, Khadijah fell in love with him and through a maid, proposed marriage to him.

Muhammad was a needy man, both financially and emotionally. The marriage with Khadijah was a blessing. In her, he could find the mother he had craved as a child, as well as the financial security that allowed him to never work again.

Khadijah was more than willing to take care of her young husband's needs. She found her happiness in giving, caring, and in self-sacrifice.

Muhammad was not sociable and he was not fond of work. He preferred to withdraw from the world and retreat into his own thoughts. Even as a child, he avoided the company of his

peers and did not play with them. He was often seen alone, in a pensive mood. He hardly laughed, and if he did, he covered his mouth. From this, and following the tradition of their prophet, Muslims do not regard laughing out loud to be pious.

Narcissist needs to be seen in a glorified light and be with people who would mirror to him his specialness. If that is not attainable he will withdraw to his shell and become a loner. He is not comfortable among peers. He must have fans and devotees.

In his secluded imaginary world, Muhammad was no longer the cast-o9, unwanted child that he had come to see himself during the early years of his life, but rather loved, respected, praised, and even feared. When reality became hard to bear and his loneliness overwhelmed him, he would escape into fantasy. In this pleasant world, he could be anyone he wanted to be. He must have discovered this realm at a very young age, when he was living with his foster family and spending lonesome long days in the desert. This idyllic and comforting world of fantasies was to remain his refuge for the rest of his life. It became as real to him as the real world, only better. Leaving his wife at home with nine children to care for, he would retreat to caves around Mecca and spent his days secluding himself from the world, wrapped in his own thoughts and sweet reveries.

Mystical Experience

One day, at the age of forty, after having spent many days in a cave by himself, Muhammad had a strange experience. He had rhythmic muscle contractions and abdominal pains, as if someone was squeezing him violently. He had fasciculation (muscle twitching), involuntary movement of head and lips,

sweating, and rapid heartbeat. In this agitated state he heard voices and had a vision of a ghost.

Muhammad ran home terrified, shivering and sweating. “Cover me, cover me,” he pleaded with his wife. “O Khadijah, what is wrong with me?” He told her everything and said, “I fear that something may happen to me.” He thought he had become possessed by demons again. Khadijah reassured him and bade him not to be afraid, but to rejoice because the ghost must have been an angel who had brought him the glad tiding that he had been chosen as a prophet.

Khadijah was a Hanif, a monotheistic religion of Arabia based on the belief in the patriarch Abraham. Her reassurances worked and Muhammad was convinced of his prophetic rank. This suited him well as it also fulfilled his desire for grandiosity. He began preaching his message.

What was his message? The message was that he had become a messenger. As the result people had to respect him, love him, and obey him. After 23 years of preaching, the core message of Muhammad remained the same. Islam’s main message is that Muhammad is a messenger of God. Beyond that, there is no other message. Failure to recognize him as such entails punishment, both in this world and in the next. Monotheism, which is now the main argument of Islam, was not originally part of the message of Muhammad.

Muhammad began taunting the Meccans and insulting their religion. They derided him at first, and then shunned him and his followers. He ordered his followers to immigrate to Abyssinia. When his religion stopped growing, he decided to soften his message and appease his detractors by making a compromise. Ibn Sa’d writes, “One day the Prophet was in a gathering around the Ka’ba and was reading to them the sura an-Najm (sura 53). When he came to the verses 19-20 that

read, '*Have you then considered the Lat and the Uzza, and Manat, the third, the last*?' Satan placed the following two verses in the mouth of the Prophet. '*They are pretty, and there is hope in their intercession.*'"[26]

These words pleased the Quraish and they ended their hostility. This news reached the Muslims in Abyssinia who joyously returned to Mecca.

After some time, Muhammad realized that by acknowledging the daughters of Allah as deities he had undermined his position as the sole intermediary between Allah and people, making his new religion indistinguishable from pagan beliefs and therefore redundant. How could he retract? He said those two verses that acknowledged the daughters of Allah were actually satanic verses – somehow placed in his mouth by Satan. He then replaced them with "*What! For you the males and for Him the females! This indeed is an unjust division!* "[27]

This incident made the Quraish mock Muhammad. They said, "Muhammad has repented of what he said about the position of your gods with Allah, altered it and brought something else."[28] To justify this flip–flopping and regain their confidence, he claimed that all other prophets were also fooled by Satan, who inspired them with demonic verses that deceptively seemed to come from God. "*And we did not send before you any messenger or prophet, but when he desired, the Satan made a suggestion respecting his desire; but Allah annuls that which Satan casts, then does Allah establish His communications, and Allah is all Knowing, Wise. So that He may make what Satan casts a trial for those in whose hearts is diseased.*" (Q.22:52–53)

What these verses essentially say, to put it bluntly, is that even when I, Muhammad, goof and you catch me with my pants

down, it is still your fault because your heart is diseased.

In thirteen years preaching, no more than 120 converted to the new religion. His wife, who admired, flattered, and idolized him, was his first follower. Her social standing convinced Abu Bakr, Othman and Omar to join his cause too. Apart from these few, the rest of his followers were slaves and disa9ected youths.

The Myth of Persecution

Muhammad's call in Mecca was received with indi9erence. The Meccans, like most non–Muslims of today, were tolerant of all religions. Religious persecution in those lands was unheard of. Polytheistic societies are generally tolerant by their very nature. Of course they were o9ended when Muhammad insulted their gods, but they did not harm him. They mocked him and his religion, much like the thinking people of today laugh at Islam.

Ibn Ishaq reports:

> When the Prophet's Companions wanted to pray, they went to the glens so that their people could not see them praying, and while Sa'd ibn Abi Waqqas was with a number of the prophet's companions in one of the glens of Mecca, a band of polytheists came upon them while they were praying and rudely interrupted them. They blamed them for what they were doing until they came to blows, and it was on that occasion that Sa'd smote a polytheist with the jawbone of a camel and wounded him. This was the first blood to be shed in Islam." [29]

Note that after their faith was insulted, all the polytheists did was to mock the Muslims. In return they were assaulted and

wounded. It is okay for Muslims to malign the sacred beliefs of others, but they will become violent if that is reciprocated.

Ibn Ishaq continues, “When the apostle openly displayed Islam as God ordered him, his people did not withdraw or turn against him, so far as I have heard, until he spoke disparagingly of their gods. When he did that they took great o9ence and revolted unanimously to treat him as an enemy.” [30]

This is enough to put at rest any claim that the hostilities in Mecca against Muslims were religious persecutions. It’s normal for people to become o9ended when their religion and their ancestors are maligned. It is also understandable if they respond to criticism with criticism and to mockery with mockery. Muslims were not accosted because of their belief in Allah or disbelief in other deities. After all the Jews, the Christians, and the Sabeans were also monotheists and did not believe in the idols of the Quriash. Yet they were free to practice and preach their faith. Muslims were shunned because they were abusive and insulting.

Finally, vexed by Muhammad’s a9ronts, the elders of the town repaired to Abu Talib and urged him to stop his insolent nephew taunting their faith. “O Abu Talib, your nephew has insulted our gods, scorned our religion, demeaned our life style, and accused our ancestors of misguidance; either you must stop him or you must let us get him, for you yourself are in the same position as we are in opposition to him and we will rid you of him.” [31]

This is hardly the language and approach of persecutors. This is a plea, an ultimatum to Muhammad to stop abusing their gods. Compare it to what Muslims do when their prophet is portrayed in a few cartoons. They riot and kill hundreds of innocent people. In the spirit of community cohesion, for thirteen years the Quraish tolerated Muhammad’s insults

against their gods. Their tolerance emboldened him. Bullies always become more aggressive when tolerated.

For a second time the elders of the tribe came to Abu Talib, reiterating their plea and ultimatum. Abu Talib called his nephew and bade him to be more considerate of the religion and sentiment of the people. “Oh nephew,” he told Muhammad, “Your people have said many derogatory statements. Spare me and yourself. Do not make me endure more than I can.”

Thinking that his uncle had forsaken him, Muhammad, put up a show. He said, “If they put the sun in my right hand and the moon in my left hand on condition that I abandon this matter (i.e. preaching Islam), until Allah has made it triumphant, or I perish therein, I would not abandon it.” Then this fifty years old man stood up, turned away and started crying like a baby.

The theatrics worked. Muhammad knew how to manipulate his uncle. The soft hearted Abu Talib called him and said, “Come back, my nephew. Go and say whatever you like for by Allah I will never give you up.” As we shall see in the next chapter, Muhammad’s emotional maturity had never developed beyond his childhood years.

When the Quraish’s attempts to stop him and his followers insulting their faith failed, they did not make good on their ultimatum. Muhammad was not harmed. This is not because they were afraid of a frail impoverished man like Abu Talib. They respected him, but he was not powerful to do them harm. Of course the clan of Muhammad would have been upset if one of them were murdered. Nonetheless what could one family do to an entire town? It was in the name of tolerance and community cohesion that the Quraish observed self–restraint. They paid a hefty price for that. Several of them were killed by Muhammad. Eventually, their city fell and their way of life and

religion were wiped out. They could have been massacred, just like many other Arab tribes. They were spared because they were the relatives of Muslims. Appeasing the bully and tolerating intolerance are mistaken policies. Many nations fell prey to Islam and lost their identity and freedom because of tolerance. History should serve as a lesson for all who believe they will have peace with Muslims, if they tolerate their bullying.

Even after Abu Talib's death Muhammad was not harmed. There was a lot of hostility; all caused by Muhammad, but there was no persecution. Had the Quraish been more decisive, they could have uprooted Islam. But Muslims were their own kin and they did not want to harm them. On the other hand Muslims had severed all familial ties with their non-believing relatives and were ready to kill their nearest and dearest.

One example is Abu Hudhaifa, who in the battle of Badr, challenged his father Otba to single combat. His sister Hind (wife of Abu Sufian) retorted in satirical verses, taunting him with his squint, and with the barbarity of o9ering to fight with his father. [32]

When asked about the worst way in which the Quraish showed their enmity to the apostle, Abdullah ibn Amr ibnul-As. said:

> I was with them one day when the notables had gathered in the Hijr and the apostle was mentioned. They said that they had never known anything like the trouble they had endured from this fellow; he had declared their mode of life foolish, insulted their forefathers, reviled their religion, divided the community, and cursed their gods. What they had borne was past all bearing or words to that e9ect. While they were thus discussing him, the apostle came towards them and kissed the black stone, then he passed them as he walked round the temple. As he passed they said some injurious things about him. This I could see from his expression. He went on and as he passed them the second time they attacked him similarly… He stopped and said, "Will you listen to me O Quraish? By him who holds my life in His hand I bring you slaughter." This word so struck the people that not one of them but stood silent

> and still; even one who had hitherto been most violent spoke to him in the kindest way possible, saying, "Depart, O Abul Qasim, for by God you are not violent." So the apostle went away, and on the morrow they assembled in the Hijr, I being there too, and they asked one another if they remembered what had taken place between them and the apostle so that when he openly said something unpleasant they let him alone. While they were talking thus the apostle appeared, and they encircled him saying "Are you the one who says so- and-so against our gods and our religion?" Muhammad responded, "Yes, I am the one who says that." One person then seized his clothes and Abu Bakr interposed himself weeping and saying, "Would you kill a man for saying Allah is his Lord?" Ibn Amr said, "Then they left him. This is the worst thing that I ever saw the Quraish doing to him.[33]

One person seized his clothes. That was the worst thing the Quraish did to a man who insulted their gods and vowed to slaughter them.

Muhammad was violent and abusive and yet when someone seized his cloth, Abu Bakr engaged in the fallacy of *argumentum ad misericordiam.* He cried and portrayed him as the victim. And then he presented a straw man fallacy saying, "Would you kill a man for saying Allah is his Lord?" The Quraish were not about to kill Muhammad, nor they were angry at him for saying Allah is his Lord. They were angry because he insulted their religion.

Finally, the Quraish decided to boycott Muhammad and his abusive supporters. They stopped selling goods to them and did not buy anything from them. This boycott lasted, perhaps two years. It was hard on the Muslims, but this shouldn't be mistaken as persecution. Boycott is not the same as killing and torturing. Persecution is what Muslims did to Baha'is. Thousands of innocent Baha'is were tortured and butchered with no mercy in Iran, and it continues to this day, even though the Baha'is have never insulted Islam, its founder, or its sacred book.

Persecution involves an action that leads to other vexations such as deprivation of human rights, imprisonment, torture, and loss of life. Whereas boycott is inaction and it cannot be considered as persecution. It is a natural right to abandon social and economic relations with someone who is insulting one's religion.

Ibn Ishaq says "the Quraish displayed their animosity to all those who followed the Prophet. Every clan attacked their Muslims, imprisoning and torturing them by hunger and thirst, and exposing them to the burning heat of Mecca, so as to draw them away from their religion."[34] However, the examples that he presents are few. He talks about Bilal, a black slave, who upon converting to Islam and like his prophet insulting the religion of the Quraish was chained by his master Umayyah and left lying in the heat of the sun with a stone on his chest. Abu Bakr o9ered Umayyah another black slave in exchange and set Bilal free. In total Abu Bakr bought seven Muslim slaves.

Do these punishments count for religious persecution? Let us put ourselves in the shoes of those masters who expected that their slaves be respectful of them and their religion, but seeing that they had converted to this new cult, they had become scornful of their faith. They could not reason with Muslims. Islam is not based on reason. They were punished for their insolence. It is understandable for the Quraish to be irate by their slaves insulting their religion. Despite that, as soon as someone o9ered to buy their Muslim slaves, they gladly sold them and got rid of them. Isn't this proof that these slaves were not tortured for their faith but because they had abandoned their duty to their masters and had become disrespectful? Would an employer keep the services of an employee if the latter insults his religion? Why should a master tolerate his slave insulting his religion?

Ibn Sa'd says, "Every clan attacked their Muslims" These Muslims were their own children. They had turned against their gods and their ancestors. Their parents and relatives were upset that they had joined a cult, and since reasoning with Muslims is out of question, they tried to coerce them to abandon Muhammad.

Depriving one's rebellious child of pocket money, food, etc., and even beating them to rectify them is not religious persecution. People do anything to make their rebellious children come to their senses. This was and still is considered a parental right and duty in the Middle Eastern societies.

Ibn Ishaq also narrates a story of a few Meccan youths deciding to seize a few Muslim trouble makers and admonish them. One of the Muslims was a brother of Hisham ibn Walid who was a strong man. When they told him about their plan he said, "Admonish him, but beware that you do not kill him, for I swear by God that if you kill him, I will kill the noblest of you to the last man."[35] The youths desisted pursuing their idea.

Although tension was high, which was caused by Muhammad and his followers, and although the Meccans did their best to save their children from his cult, which included, not letting them out of the house, or in the case of slaves, beating them, they were not willing to harm them. The story of persecution of Muslims is a deception that has been rehashed for 1400 years and accepted as true. It is not supported by facts.

Even today, Muslims claim to be victims and oppressed when their demands are not met and when their religion is criticized. From Palestine to Kashmir, from Philippines to Chechnya, from Somalia to Nigeria, and everywhere on this planet, including in western countries, Muslims are the abusers and the aggressors and at the same time they are the ones who cry victim.

A hadith narrates that Omar, prior to his conversion, had tied up his sister forcing her to leave Islam.[36] He is also reported to have savagely beaten his maid.[37] Omar was a violent man, both before and after his conversion.

In the Middle East individualism is an alien concept. What you believe and what you do is everyone's business. Women in particular cannot make their own decisions. Even today, Muslim women can be "honor–killed" if they decide to marry a man of their choice without the consent of their family.

Another case of alleged persecution is that of Othman who was seized and bonded by his uncle Hakam, who told him, "Do you prefer a new religion to that of your fathers? I swear I will not set you free until you give up this new faith you are following." Othman said; "By the Lord, I will never abandon it!" So when Hakam saw his firmness in the faith, he let him go.[38] Can we call this religious persecution?

Sometimes these pressures worked and some of the families were successful to coerce their children to leave Islam. This frightened Muhammad and to avoid more defection, he ordered his followers to leave Mecca. Eighty three of them migrated to Abyssinia. Their relatives dispatched two men to Negus, the king of Abyssinia, to demand their extradition. Negus refused.

The two emissaries discussed the matter. One of them said, "Tomorrow I will tell him (Negus) something that will uproot them all." The other man replied, "Do not do it, for they are still our kindred though they have gone against us."[39] This is enough to prove that Muslims were never persecuted in the sense that we understand religious persecution. The Meccans wanted their children back, but did not want Negus to become angry with them and harm them. The idea was to tell Negus, who was a Christian that Muslims insult Jesus by denying he is the son of God and calling him a slave.

There is a story about a slave woman known as Summayyah. It is claimed that she, her husband Yassir, and her son Ammar, were made to sit in the heat of the sun until they recant and that she was subsequently killed. It's amazing that although Muslims love to trumpet the stories of their victimhood, Ibn Ishaq dedicates no more than one short sentence to Summayyah's alleged martyrdom. Wouldn't the first martyrdom in Islam deserve a bit more elaboration?

Muir, on the authority of Katib–i Waqidi (Ibn Sa'd) says that after Yasir died of natural causes, Summayyah married the Greek slave Azraq and had a child called Salma.[40] How then are we to understand that she was killed in Mecca? Azraq belonged to Taif, and was one of the slaves who, at the siege of that city (some fifteen years later), fled over to Muhammad's camp. It is natural to conclude that Summayyah, after Yasir's death, married Azraq and lived in Taif and the story of her martyrdom is false.

Muhammad was not against slavery. He forced thousands of free people into slavery. By telling his followers to disobey their masters and their parents, he was disrupting the social order in Mecca. Because of that and his constant taunting of their religion, he became a *persona non grata* among his people. Yet at no time was he or his followers persecuted because of their faith. Polytheists generally don't care about what others believe. They are pluralistic by their very nature. Ka'ba housed 360 idols, each a patron of a di9erent tribe. There were Jews, Christians, Zoroastrians, Sabeans and all sorts of other religions in Arabia. There were also other prophets preaching their faiths. Religious intolerance in Arabia began with Islam. It was Muhammad who insulted the faiths of others and when he came to power, slew them wherever he found them.

There is also a story about a certain Abdullah Ibn Masoud who attended a religious gathering of the Quraish and started

chanting the Quran. People were puzzled and wondered what he was doing. Someone said he was chanting from the Quran. They slapped him and kicked him out.[41] This Muslim was a heckler. He had gone to that gathering to provoke and to agitate. He was beaten for being a nuisance. What would Muslims do if a person goes to their mosque and chants some verses of another religious text? In Saudi Arabia one is not allowed to read the Bible even in the privacy of one's own home.

Today, Muslims build their mosques and minarets in every Western city and pollute the air with the noise of *azan*. The goal is the same. Everything they do, from how they dress to how they stand in the middle of streets and bring the traffic to a halt pretending to be praying, are designed to provoke.

There is no evidence of any persecution against Muhammad and Muslims in Mecca. Nonetheless, Muslims make this claim because Muhammad made it. Astonishingly, even some non– Muslim historians, not sympathetic to Islam, have fallen into this trap and have echoed this untruth.

Everywhere, it is Muslims who are killing, oppressing and persecuting. Yet they are the ones who claim to be the victims and the oppressed. To understand them we must understand the psychology of Muhammad and that is the scope of this book.

Muhammad preached intolerance even when he was still in Mecca. Muslims quote Sura 109 as evidence that he preached tolerance. This Meccan sura reads:

> *Say : O ye that reject Faith!*
> *I worship not that which ye worship,*
> *Nor will ye worship that which I worship.*
> *And I will not worship that, which ye have been wont to worship, Nor will ye worship that which I worship.*
> *To you be your Way, and to me mine*

Muslim scholars don't see this sura as an indication of tolerance. Maududi in his interpretation of the Quran writes:

> If the sura is read with this background in mind, one finds that it was not revealed to preach religious tolerance as some people of today seem to think, but it was revealed in order to exonerate the Muslims from the disbeliever's religion, their rites of worship, and their gods, and to express their total disgust and unconcern with them and to tell them that Islam and kufr (unbelief) had nothing in common and there was no possibility of their being combined and mixed into one entity. Although it was addressed in the beginning to the disbelieving Quraish in response to their proposals of compromise, yet it is not confined to them only, but having made it a part of the Quran, Allah gave the Muslims the eternal teaching that they should exonerate themselves by word and deed from the creed of kufr wherever and in whatever form it be, and should declare without any reservation that they cannot make any compromise with the disbelievers in the matter of Faith. That is why this Surah continued to be recited when the people to whom it was addressed as a rejoinder, had died and been forgotten, and those Muslims also continued to recite it who were disbelievers at the time it was revealed, and the Muslims still recite it centuries after they have passed away, for expression of disgust with and dissociation from kufr and its rites is a perpetual demand of Faith.[42]

Why not read the *sha'n–e nodhul* of this verse in the Sira? Ibn Ishaq says that when the Aposlle was going round the Ka'ba, several dignitaries of Mecca met him and told him, "*Muhammad, come let us worship what you worship, and you worship what we worship. You and we will combine in the matter. If what you worship is better than what we worship we will take a share of it, and if what we worship is better than what you worship, you can take a share of that.' So God revealed concerning them, 'Say, 0 disbelievers, I do not worship what you worship, and you do not worship what I worship, and I do not worship what you worship, and you do not worship what I worship; you have your religion and I have mine," i.e. If you will only worship God on condition that I worship what you worship, I have no need of you at all. You can have your religion, all of it, and I have mine.*"[43]

These verses are not about tolerance. They express the typical way a narcissist shows his disdain to those who don't agree with him. Muhammad is saying, I don't give a damn if you believe me or not. To you your religion and to me mine!

One proof that Muhammad was never at risk in Mecca is the discourse of his uncle Abbas at Aqaba. When the new coverts of Yathrib came to Mecca to pledge their allegiance to Muhammad, his uncle Abbas stood up and said, "O People of Khazraj, you know what position Muhammad holds among us. We have protected him from our own people who think as we do about him. He lives in honor and safety among his people, but he will turn to you and join you. If you think that you can be faithful to what you have promised and protect him from his opponents, then assume the burden you have undertaken. But if you think that you will betray and abandon him after he has gone out with you, then leave him now, for he is safe where he is."[44] This contradicts the claim made in the Quran 8:30 that unbelievers were plotting to bond, or to slay or to exile Muhammad. How can we reconcile these contradictory statements? Truth was irrelevant for Muhammad. He said what was needed in every situation.

Immigration to Medina

Having to care for numerous children and a self-absorbed husband, Khadijah neglected her business. When she died, the family was impoverished. Shortly after Khadijah's death, Muhammad's other supporter, Abu Talib, also died. Deprived of these two staunch allies and ignored by the Meccans, he decided to immigrate to Medina, where he had received pledges of allegiance by some of its inhabitants. He ordered his followers to go first. Some of them were reluctant. He told them that if they did not go, they would "find their abode in Hell."[45] That

was the kind of man he was. He expected compliance or he made threats.

Muhammad stayed behind. One night, he claimed Allah told him that his enemies were about to attempt to hurt him. He then asked his loyal friend Abu Bakr to secretly accompany him to Yathrib (Medina). The following verse is about that intimation, "*Remember how the Unbelievers plotted against you [Muhammad] , to keep you in bonds, or slay you, or get you out (of your home). They deceive, and Allah too deceives; but the best of deceivers (makerin) is Allah.*"(Q.8:30)

It appears that Allah is guessing what the Meccans were plotting. Doesn't this verse reveal the fears of a paranoid Man? Muhammad lived among the Meccans for thirteen years, taunting them and insulting their religion, just as Muslims insult the religion of everyone else today, and yet they tolerated him. Except for Muhammad's own claim, there is no historical evidence that the Meccans ever tried to harm him.

The night Muhammad escaped to Medina, marks the beginning of the Islamic calendar. In Medina, he found Arabs who were less sophisticated than the Meccans. An added advantage was that they were ignorant of his background and character, to which the Meccans were privy. As a result, they were more receptive to his message.

The claim that Muhammad and Muslims were persecuted in Mecca is accepted uncritically by many, if not all non-Muslim historians as well. However, this is a bogus claim. All that the Quraish did was to criticize Islam and try to persuade those who had fallen prey to it, to leave it. For Muhammad opposition was the same as oppression. Even today, Muslims complain of being oppressed when their advances are opposed. The fact is that it was Muhammad, not the Meccans, who ordered his followers to leave their homes, first to Abyssinia and then to

Yathrib. He promised. “*To those who leave their homes in the cause of Allah, after su$ ering oppression, we will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realized (this)*!” (Q.16:41)

In Yathrib the immigrants had no source of income. How was Muhammad to deliver this promise and give “goodly homes” to those who, at his behest, had forsaken theirs? They had become poor and relied on the charity of the Medinans for sustenance. Muhammad was about to lose his credibility. His followers were whispering their discontent. Some defected from his camp. He responded to this crisis with another threat. “*They [the unbelievers] long that you should disbelieve even as they disbelieve, that you may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back then take them and kill them wherever you ßnd them, and choose neither friend nor helper from among them.*” (Q.4:89)

How can we reconcile these friendship prohibitions and threats with the claim that the Meccans had driven Muslims out of their homes? In this verse, Muhammad is telling his followers to kill those Muslims who attempt to defect and return to Mecca. Cult leaders cannot tolerate defection. What Muhammad did is not di9erent from what Jim Jones did to those who wanted to leave his compound in Guyana. He ordered his men to shoot anyone attempting to escape. Cult leaders isolate their followers. This gives them more control. When one is separated from family and friends, and joins a cult where everyone is bewitched, it becomes difficult to think or question the leader.[46]

Why the Yathribi Arabs Converted?

Muhammad was not the first Arab prophet. Several pretenders from other parts of Arabia were his near contemporaries. The best known was Musailama, who started his prophetic calling a few years before Muhammad, but unlike him, he was successful in his own town and among his own people. A woman called Sijah was also a claimant to that title, and she too had a sizable following among her own people. Both these prophets were preaching monotheism. There is convincing evidence that prior to Islam's dominance in Arabia, women were much more respected and had more rights than at any time since. None of these other prophets resorted to violence in order to expand their religion and they did not raid and rob people as Muhammad did. They did not want to conquer territories and build empires, but rather, in the tradition of the Biblical prophets, were solely interested in preaching and in inviting people to worship God. There was no rivalry among them and they often cooperated with each other. Muhammad was the only prophet-warrior of Arabia. He waged war on them and their followers and killed them.

The Arabs of Yathrib accepted Muhammad readily, not because of the profundity of his teachings, which as stated above, consisted only in stating his claim, but because of their rivalry with the Jews. The Jews, by virtue of their faith, considered themselves to be "chosen people." They were also wealthier and more educated than the Arabs and, as a result, were envied. Most of Yathrib was owned by the Jews. This city was originally a Jewish town. The story of Yathrib should be read by all Westerners because what happened in that town is a clear example of the failure of multiculturalism and its dire consequence.

Kitab al-Aghani traces the first settlement of the Jews in Ythrib back to the time of Moses.[47] However, in the 10th century book *Futuh al-Buldan* (*The Conq uest of The Towns),* Al Baladhuri writes that, according to the Jews, a second Jewish

immigration took place in 587 BC, when Nebuchadnezzar, the king of Babylon, destroyed Jerusalem and dispersed the Jews throughout the world. In Yathrib, the Jews earned their livelihood as merchants, goldsmiths, blacksmiths, artisans, and farmers, whereas the Arabs were laborers and mostly worked for them. They came to Yathrib at least a thousand years after the Jews, i.e. in 450 or 451 A.D., when a great flood in Yemen forced various Arab tribes of the Saba region to migrate to other parts of the Peninsula. They came as economic refugees. Once they converted to Islam, they banished and massacred their hosts and took over their city. The Europeans would ignore the lessons of history at their own peril.

After gaining a foothold in Yathrib, the Arabs started to raid and rob the Jews. Jews in return, said what any oppressed people would; that when their Messiah comes, he will take their revenge. When the Arabs heard Muhammad claiming to be a messenger of God and proclaiming himself to be the one foretold by Moses, they thought that if they convert to Islam they will outrival the Jews. They did not convert because they found anything of value in Muhammad's calling, but out of rivalry with the Jews and for political expediency.

Ibn Ishaq narrates:

> Now Allah had prepared the way for Islam in that they [The Arabs] lived side by side with the Jews, who were people of the Scriptures and knowledge, while they themselves were polytheists and idolaters. They had often raided them in their district, and whenever bad feeling arose, the Jews used to say to them, 'A prophet will be sent soon. His day is at hand. We shall follow him and kill you by his aid; So when they heard the apostle's message, they said one to another: 'This is the very prophet of whom the Jews warned us. Don't let them get to him before us!'[48]

It is ironic that the messianic belief in Judaism should become the strength of Islam and the cause of another Jewish holocaust in Arabia.

Divide and Rule

Notwithstanding his frantic threats that divine punishment awaited those who would abandon him, Muhammad had to find a practical way to provide a source of livelihood for his followers. He told them to rob. He said that since the Meccans had driven them out of their homes it was lawful for them to plunder them. "*Permission (to ßght) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah.*" (Q.22:39–40)

The Meccans had not driven their kin out of home. They wanted them back. They often kept them bonded so they would not escape. Muhammad lied to justify his crimes. Meanwhile, he made his god to issue many verses prodding his followers to fight the non–believers. "*O Prophet! Rouse the believers to the ßght. If there are twenty amongst you, patient and persevering, they will vanq uish two hundred: if a hundred, they will vanq uish a thousand of the unbelievers: for these are a people without understanding.*" (Q.8:65)

Muhammad justified these attacks by playing the victim card, much as his followers do today. He claimed that the unbelievers had been oppressing the Muslims and waging war against them. In reality, it was he who initiated the hostilities, raided the Meccans' caravans and killed them when he could do it and get away with it.

The contradiction is obvious. In one verse he urges his followers to immigrate and threatens those who might be thinking of staying behind with murder and hell, and in other verses he falsely claims that Muslims have been expelled

without just cause and refers to them as “those against whom war is made.”

This is what Muslims do today. They are the ones oppressing non-Muslims, terrorizing them and perpetrating systematic persecution of minorities among them. And yet, at the same time they cry victim and portray themselves as the wronged ones. Through these claims of victimhood they justify their atrocities on their victims.

The Arabic proverb: *Darabani, wa baka; Sabaq ani, wa’shtaka.* “He struck me, and started crying; then he preceded me and charged me with beating him!” illustrates Muhammad’s modus operandi. His followers play the same dirty game to this day. This deceitful strategy made him dazzlingly successful. He roused sons against their fathers, turned brothers against brothers, and undermined tribal alliances, and by doing so, he corroded the fabric of the society. Using this tactic, he eventually brought all of Arabia under his domination.

There is nothing about Arabs that makes them susceptible to wickedness. Anyone converting to Islam becomes just as inimical to their own people as the early Muslims became to theirs. John Walker Lindh converted to Islam and went to Afghanistan to fight for Al-Qaeda against America. Joseph Cohen, an orthodox Jew, converted to Islam and today, he says killing Israelis, including their children, is legitimate.[49] Yvonne Ridley, the BBC journalist who sneaked into Afghanistan in 2001 and was captured by the Taliban, converted to Islam upon her release and now she calls her own country, “the third most hated country of the world,” (after Israel and America). She says suicide bombings are “martyrdom operations,” and has called the notorious terrorist Abu Musab al-Zarqawi the killer of thousands of Iraqis and the mastermind of the bombing in Jordan that killed 60 and injured 115 persons in a wedding ceremony, “a hero.” The Chechen terrorist leader

Shamil Basayev, the mastermind of the Moscow theatre hostage crisis and the Beslan school massacre, is for Ridley, "a martyr whose place in Paradise is assured."[50] Convert to Islam, lose their humanity. They become ruthless and brainless, capable of murdering their own loved ones. With lies Muhammad instilled hatred in the hearts of his followers and reduced them into mindless killing machines.

Promise of Heavenly Rewards

In many places, the Quran exhorts Muslims to raid and loot for rewards in this world and in the next. "*Allah promises you much booty that ye will capture.*" (Q.48:20)

To placate the conscience of those who might have felt some guilt, he made his god say: "*Enjoy what you took in war, lawful and good.*"(Q. 8:69)

The verse 8:74 says, "*Those who believe, and adopt exile, and ßght for the Faith, in the cause of Allah as well as those who give (them) asylum and aid, – these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.*"

One who is not familiar with Muhammad's style of writing/reciting, may wonder how the order to loot can be reconciled with the command to fear Allah. Those who read the Quran in Arabic notice that the verses rhyme and Muhammad often added words or phrases that are out of place, such as 'fear Allah,' 'Allah is most merciful,' 'He is all knowing, all wise,' etc., to make his verses rhyme. Otherwise, it is inconceivable to fear God and at the same time pillage and murder innocent people. By doing so, i.e. by associating God with looting, genocide, and rape, he lowered the moral standard of his followers and

sanctified evil. Thus pillage became holy pillage, killing became holy killing, and iniquity was sanctioned and even glorified. He assured his men that those who fight for their Faith would be rewarded, not only with the spoils of war, but also with forgiveness for their sins.

Many Muslim atrocities, throughout the centuries, were inspired by these verses. Amir Tî mû r–i–lang, a.k.a. Tamerlane (1336–1405), was a ruthless man who became emperor through banditry. In an autobiographical memoir, *The History of My Expedition against India*, he wrote:

> My principal object in coming to Hindustan (India) and in undergoing all this toil and hardship has been to accomplish two things. The first was to war with the infidels, the enemies of Islam; and by this religious warfare to acquire some claim to reward in the life to come. The other was a worldly object; that the army of Islam might gain something by plundering the wealth and valuables of the infidels: plunder in war is as lawful as their mothers' milk to Muslims who war for their faith, and the consuming of that which is lawful is a means of grace." [51]

Even if we assume that those eighty or so Muslims who emigrated were indeed forced out by the Meccans, how would this justify the raids on the caravans? The goods in those caravans did not necessarily belong to the people who allegedly exiled the Muslims. Is anyone who thinks they are being persecuted in a city justified in taking his revenge on any citizen of that city? Muslims use the same logic when they bomb and kill innocent civilians. If they perceive a country is unfriendly to them, they think it is okay to impose payback by killing anyone from country. Everything Muslims do today that baffles the world is an imitation of what Muhammad did.

In Chapter 22, Verse 39 of the Quran, Allah gives permission to fight. This is the very same verse with which Osama Bin Laden began one of his letters to America. Can we really say that Islam has nothing to do with Islamic terrorism?

Incite to Violence

In Medina, the immigrants were a mere handful. To be e9ective in his raids, Muhammad also needed the help of native Muslims, whom he called "Ansar" (the helpers).

However, these Arabs had not joined Islam in order to raid caravans and wage wars. Believing in Allah is one thing. Raiding, robbing, and killing people are altogether something else. Arabs, prior to Muhammad, were not used to religious wars. Even today, there are Muslims who do not want to fight and kill for their religion. To persuade this kind of followers, Muhammad made his Allah issue this command: "*Fighting is good prescribed for you, and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing, which is bad for you. But Allah knows, and you know not*." (Q. 2:216)

Soon, his e9orts bore fruit. Goaded by greed of booty and goosed by the promises of rewards in the afterlife, the Medinan Muslims joined in the banditry and looting as well. As Muhammad's army grew and his ambition soared, the bandit decided to graduate to potentate. He encouraged his followers, not only to wage war for him "in the way of Allah" but also to pay for the expenses of those wars. "*And spend of your wealth in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loves those who do good.*" (Q.2:195)

Note how Muhammad links "doing good" with looting, terror, and murder. It is by this very twisted morality that Muslims are able to sacrifice their conscience and take up a sociopathic situational ethics toward other groups, one that must always be played to their advantage. Whichever situation that benefits Muslims is considered "good." Thus, subsidizing

warfare and committing acts of terror for Islam became the best deeds in the sight of Allah.

Muslims who cannot fight, contribute to Islamic “charities.” These “charities” are not established to build hospitals, orphanages, schools or senior housing. They are to expand Islam, to build mosques and madrassas, train terrorists, and finance jihad. Islamic charities will aid the poor only to enlist them as soldiers of Islam. A good example of that is the huge amount of money the Islamic Republic of Iran pays to the Hezbollah of Lebanon. The masses of Iranians are living in poverty. They are in dire need of food, jobs, and shelter. Their wealth is being given away to Lebanese Shiites. The idea is to make Islam sweet in their mouths and enlist them in the war against Israel.

When people didn’t pony up enough funds for his military campaigns, Muhammad would angrily rebuke them. “*And what reason have you that you should not spend in Allah’s way? And Allah’s is the inheritance of the heavens and the earth, not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.*” (Q.57:10)

He equated the money that Muslims spend on his warfare to a “loan” given to Allah, and promised them “goodly interest.” “*Who is he that will Loan to Allah a beautiful loan? For (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward.*” (Q.57:11)

While telling his followers how great will be the reward of those who finance his wars, he did not want them to brag about their contributions. Making sacrifices was to be understood as a privilege. It was the believer who had to be grateful to him for the opportunity of serving him and giving him his money.

“*Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,*
–for them their reward is with their Lord.” (Q. 2:262)

After rousing them to wage war he assured them of their rewards. “*So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.* (Q.47:4)

In other words, Allah does not need help to kill the unbelievers, but he wants Muslims to do it in order to test their faith. Muhammad portrayed Allah as a mafia godfather, a thuggish gang–leader who tests the loyalty of his henchmen by asking them to kill. In Islam, the faith of the believer is ultimately tested by their bloodthirstiness, readiness to kill and to die. Then he said, “*And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah’s way, it will be paid back to you fully and you shall not be dealt with unjustly*.” (Q. 8:60)

Muhammad made empty promises that those who warred (with body or finances) against unbelievers would find rewards piled high in the afterlife. In characterizing these rewards, he was indeed most generous and extravagant. He claimed there would be all kinds of goodies and endless sensual pleasures, and warned those who were stingy in subsidizing his raids:[52]

> *Believers! Shall I point out to you a proßtable course that will save you from a woeful scourge? Have faith in Allah and His apostle, and ßght for Allah’s cause*

with your wealth and with your persons. That would be best for you, if you but knew it. He will forgive you your sins and admit you to gardens watered by running streams; He will lodge you in pleasant mansions in the gardens of Eden. That is the supreme triumph. (Q.61:10–12)

[In Paradise] they shall recline on couches lined with thick brocade, and within reach will hang fruits of both gardens. Which of your Lord's blessings would you deny? Therein are bashful virgins whom neither man nor jinnee will have touched before. Which of your Lord's blessings would you deny? Virgins as fair as corals and rubies. Which of your Lord's blessings would you deny? (Q.55:54–56)

[In Paradise] theirs shall be gardens and vineyards, and high–bosomed maidens for companions: a truly overß owing cup. (Q.78:32–33)
Believe in Allah and His messenger, and spend out of the whereof He has made you heirs. For, those of you who believe and spend, –for them is a great Reward. (Q.57:7) [53]

These and similar verses show why so many Islamic charities have been caught financing terrorist organizations.
[54] One would think that charity and terrorism are contradictions, but such a distinction is not obvious to Muslims. Islamic charities are meant to promote Islam and to support jihad. To us, this is terrorism; to a Muslim, it is holy war, an obligation and the most meritorious act in the sight of Allah.

Thus, to fight in the cause of Allah became an ordinance, binding upon all Muslims. He roused the immigrants against their own people; calling for vengeance to be taken against those whom he alleged persecuted them. "*Fight until there is no ßtnah (mischief/dissension) and religion is wholly to Allah.*" (Q. 8:39)

When some of his followers showed reluctance to make war on their own relatives, he coerced them by propitiously "revealing" new injunctions from Allah, who warned of their

dire fate if they disobeyed. "*And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!* " (Q.47:20)

If these verses tell us one thing, it is that Islam is by definition belligerent. As long as people believe in Islam and think that the Quran is the word of God, Islamic terrorism will always win out. Those within Islam who might call for moderation, tolerance, and a "dialogue between civilizations," are easily silenced by the authority of the Quran, so many of its verses rouse believers to wage war against unbelievers. *"Fight then in Allah's way; this is not imposed on you except in relation to yourself, and rouse the believers to ardor maybe Allah will restrain the ßghting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment."* (Q. 4:84)

Promising his followers success: "*And Allah will by no means give the unbelievers a way against the believers," (Q. 4:141)* and reassuring them of heavenly rewards: *"Those who believed and ß ed (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).* (Q. 9:20)[55] Muhammad made them wage war and sacrifice their own lives.

Muslims scholars everywhere, echo this incitement to violence. Saudi Arabia's leading religious figure, its grand mufti, defended the spirit of jihad, as a God–given right. "The spread of Islam has gone through several phases, secret and then public, in Mecca and Medina," the holiest places in Islam, said Sheikh Abdel Aziz Al Sheikh in a statement carried by the state news agency SPA. "God then authorized the faithful to defend themselves and to fight against those fighting them, which amounts to a right legitimized by God, 'This… is quite reasonable, and God will not hate it,'"[56] he said.

Saudi Arabia's most senior cleric explained that war was not Muhammad's first choice: "He gave three options: either accept Islam, or surrender and pay tax, and they will be allowed to remain in their land, observing their religion under the protection of Muslims."[57] The Grand Mufti is right. Violence against non-Muslims was only a last resort, if they refused to convert or surrender peacefully to the armies of Islam. This is no credit to Muhammad. Few armed robbers resort to violence if their victim peacefully cooperates. Criminals only use violence if they encounter resistance.

In a debate that I conducted with Mr. Javed Ahmad Ghamidi, arguably the most prominent Pakistani Islamic scholar, through his student Dr. Khalid Zaheer, Mr. Ghamidi wrote: "The possibility of killings mentioned in the Quran are either meant for those who were guilty of murder, or causing mischief on earth, or those who were declared unworthy of living in this world any more after they had denied the clearly communicated and understood message from God." Mr. Ghamidi is a moderate Muslim. However, he knows his religion well and knows that those who reject Islam are "unworthy of living in this world anymore."[58]

Raid

Muslims often speak with pride of Muhammad's battles. It is a pride based on illusions. Muhammad avoided battles. He preferred raids. He took his victims by surprise and massacred them while they were unprepared and unarmed. He was not a warrior. He was a terrorist.

After Muhammad moved to Medina and felt strong amongst his followers, he launched 74 raids.[59] Some of them

amounted to little more than assassinations, while others were expeditions of thousands of men. He participated in 27 of them. These are called *ghazwa*. The wars he ordered his men to wage but did not himself take part in are called *sariyyah*. Both *ghazwa* and *sariyyah* mean raid, ambush, and sudden attack.

Bukhari says, "Whenever Allah's Apostle wanted to make a ghazwa, he used to hide his intention by apparently referring to di9erent ghazwa."[60]

When Muhammad took part in a war, he would always stay behind his troops, protected by his special entourage. Nowhere in the authentic biographies of Muhammad, do we read that he ever fought personally.

In a war known as *the Sacrilegious War*, fought in Mecca, Muhammad attended upon his uncles. Now nearly twenty years old, his e9orts were confined to gathering up the arrows discharged by the enemy during the ceasefires and handing them to his uncles. As Muir explains: "Physical courage, indeed, and martial daring, are virtues which did not distinguish the prophet at any period of his career."[61]

Muhammad and his men ambushed towns and villages without warning, descended upon unarmed civilians, butchered as many of them as they could, and took as spoils the vanquished community's herds and livestock, their weaponry and their belongings, as well as their wives and children. The raiders sometimes ransomed the women and children for money, or kept/sold them as slaves. The following is an account of one of these raids.

"*The Prophet had suddenly attacked Banu Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their ßghting men were killed and their women and children were taken as captives; the Prophet got*

Juwairiya on that day. Naß said that Ibn Omar had told him the above narration and that Ibn 'Omar was in that army.[62]

In this war, says the Muslim chronicler, "600 were taken prisoners by the Muslims. Among the booty there were 2,000 camels and 5,000 goats."[63]

The world is shocked when Muslim terrorists kill children and the Muslim apologists are quick to announce that killing children in Islam is prohibited. The truth is Muhammad allowed killing children during night raids.

"It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (may peace be upon him), when asked about the women and children of the polytheists being killed during the night raid, said: They are from them."[64]

A number of sources considered authoritative by virtually all Muslims attest that in order to win, the Prophet took advantage of the element of surprise.

Ibn 'Aun reported: "I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before meeting them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (may peace be upon him) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Omar who (himself) was among the raiding troops."[65]

To justify such dastardly attacks on unarmed people, Muslim historians have often accused their victims of conspiring against Islam. However, there is no reason to believe that any Arab tribe would have benefited by invading the

Muslims, who had become a strong group of bandits. Contrary to this claim, many tribes adopted policies of appeasement and signed peace treaties with Muhammad in order to stay safe. Those treaties were later broken by the Prophet when he became powerful.

Plunder

The objective of Muhammad's raids was primarily to loot. Ibn Umar reported, "The Prophet sent an expedition to Najd and I was among the troops. They got a large number of camels as booty. Eleven or twelve camels fell to the lot of every fighter and each of them also got one extra camel."[66]

The property of the victim belonged to his killer:

> Abu Qatada reported: We accompanied the Messenger of Allah on an expedition in the year of the Battle of Hunain. I turned round and attacked him from behind giving a blow between his neck and shoulder [Treachery is a hallmark of jihadis] Then the people sat down (to distribute the spoils of war). He said: One who has killed an enemy and can bring evidence to prove it will get his belongings. So I stood up… The Messenger of Allah said: What has happened to you, O Abu Qatada? Then I related the (whole) story, to him. At this, one of the people said: He has told the truth. Messenger of Allah. The belongings of the enemy killed by him are with me. Persuade him to forgo his right (in my favor). Abu Bakr said: BY Allah, this will not happen. The Messenger of Allah will not like to deprive one of the lions from among the lions of Allah who fight in the cause of Allah and His Messenger and give thee his share of the booty. So the Messenger of Allah said: Abu Bakr has told the truth, and so give the belongings to Abu Qatada. So he gave them to me. I sold the armor (which was a part of my share of the booty) and bought with the sale proceeds a garden in the street of Banu Salama. This was the first property I acquired after embracing Islam.[67]

Islam was a proposition that early believers found very appealing. They were poor and lowly people, often unskilled and uneducated unable to earn a living. Islam o9ered them the chance to become wealthy by plundering the wealth of others. If they were killed, they were promised much more rewards in the afterlife. How could these paupers reject such an o9er?

Islam has advanced through treachery. The following hadith makes clear that Muhammad and his companions were a bunch of bandits:

> It has been reported by Salama b. al–Akwa'. One day when we were having our breakfast with the Messenger of Allah, a man came riding a red camel. He made it kneel down, extracted a strip of leather from its girth and tethered the camel with it. Then he began to take food with the people and look (curiously around). We were in a poor condition as some of us were on foot (being without any riding animals). All of a sudden, he left us hurriedly, came to his camel, untethered it, made it kneel down, mounted it and urged the beast which ran o9 with him. A man on a brown camel chased him. Salama (the narrator) said: I followed on foot. I ran on until I was near the thigh of the she– camel. I advanced further until I was near the haunches of the camel. I advanced still further until I caught hold of the nose–string of the camel. I made it kneel down. As soon as it placed its knee on the ground, I drew my sword and struck at the head, of the rider who fell down. I brought the camel driving it along with the man's baggage and weapons. The Messenger of Allah came forward to meet me and the people were with him. He asked: Who has killed the man? The people said: Ibn Akwa'. He said: Everything of the man is for him (Ibn Akwa').[68]

The poor traveler was killed for his camel. He must have become suspicious of Muslims and decided to part their company, but was caught and slain. Their prophet approved such dastardly behaviors.

Muhammad kept a fifth of all the spoils and any time he coveted something that someone had stolen he claimed it for himself.

A hadith has been narrated by Mus'ab b. Sa'd who heard it from his father as saying: "My father took a sword from *khums* and brought it to the Holy Prophet" and said: Grant it to me. He refused. At this Allah revealed (the Qur'anic verse): *They ask thee concerning the spoils of war. Say: The spoils of war are for Allah and the Apostle*" (Q. 8:1).[69]

I hope Muslim readers are astute enough to know that the creator of this immense universe has no need to steal the properties of a bunch of Arabs. Muhammad made Allah an accomplice to his thefts for legitimacy alone. I can assure you that nothing of what he plundered went to Allah.

Lust

The raids did not just bring wealth to his marauding gang; it also provided them with sex slaves. Juwairiya was a beautiful young woman whose husband was slain. She fell to the lot of a Muslim marauder. Aisha, Muhammad's favorite and youngest wife (who, according to Muslim sources was six years old when the fifty year old Muhammad married her and nine, when he took her to bed) accompanied Muhammad on this expedition and later narrated:

> When the prophet—peace be upon him—distributed the captives of Banu Al Mustaliq, she (Juwairiya) fell to the lot of Thabit ibn Qyas. She was married to her cousin, who was killed during the battle. She gave Thabit a deed, agreeing to pay him nine okes of gold for her freedom. She was a very beautiful woman. She captivated every man who saw her. She came to the prophet – peace be upon him –, to ask for his help in the matter. As soon as I saw her at the door of my room, I took a dislike to her, for I knew that he would see her as I saw her. She went in and told him who she was, the daughter of al–Harith ibn Dhirar, the chief of his people. She said: 'You can see the state to which I have been brought. I have fallen to the lot of Thabit, and have given him a deed for ransom, and I have to come to ask your help in the matter.' He said: 'would you

like something better than that? I will discharge your debt, and marry you.' She said: 'Yes.' 'O then it is Done!' the messenger of Allah replied.[70]

This account should end any argument about the real motive behind Muhammad's multiple marriages. He and his men murdered Juwairiya's husband in an unprovoked raid. She was the daughter of the chief of Bani Mustaliq and a princess in her own right. She was reduced to slavery and became the possession of one of Muhammad's thugs. However, because of her beauty, the holy Prophet o9ered to "set her free" under the condition that she marry him. Is that freedom? What other choice did she have? Even if Muhammad did actually set her free, where could she go?

Muslim apologists insist that most of Muhammad's wives were widows. One could thus get the impression that he married them out of charity. What they leave out is that these "widows" were young and beautiful, and they had become widows because Muhammad had murdered their husbands. Juwairiya was 20 years old at the time and Muhammad was 58. Muhammad's own biographers admit that he did not marry women unless they were young, beautiful, and childless. Except for Sauda, all Muhammad's wives were in their teens or early twenties and this is when he was in his fifties and sixties. The historian Tabari narrates[71] that Muhammad solicited Hind bint Abu Talib, his own cousin, to marry him, but when she told him that she had a child, he desisted. Another woman was Zia'h bint Aamir. Muhammad asked someone to solicit her for marriage. She accepted, but when he was told of her age, he changed his mind.[72]

A Muslim named Jarir ibn Abdullah narrated that Muhammad asked him, "Have you got married?" He replied in the affirmative. Muhammad enquired, "A virgin or a matron?" He responded, "I married a matron." Then Muhammad said,

“Why not a virgin? So you may play with her and she may play with you?”[73]

Ibn Sa’d also writes that when Muhammad heard of the beauty of Zaba’a, daughter of Amir, who was a widow, the Prophet sent a message with her son telling him he would like to marry his mother. The boy went home to inform her mother. When he left, Muhammad was told that although very beautiful, she is not that young anymore. So when her son returned and told Muhammad that his mother had accepted his proposal, he remained silent.[74]

Women for the messenger of Allah were only sex objects. They had no more rights than chattel. Their function was to satisfy their husbands sexually and give birth to their children. The following story makes this point very clear and will debunk any claim that Muhammad married older women for their protection.

Barra’a narrated, the Prophet sent message to Sauda informing her that he had divorced her. When Sauda heard the news, she sat in the way of the Prophet to Aisha’s house. When she saw the Prophet she told him, I beseech you by the one who has revealed to you the Quran and has exalted you above all the creation to tell me why you divorced me. Have I done something wrong that has o9ended you? The Prophet said no! Sauda said, I then beg you for the sake of the same God to not divorce me. I am getting old; I don’t need to be with a man. You can use my turn to stay with Aisha, but I wish that in the day of resurrection to be counted amongst your wives. The Prophet agreed and Sauda said that since then the Prophet spent the nights that were her turn with his favorite wife Aisha.[75]

Muhammad decided to divorce Sauda because she was old. His other wives were all teenagers or in their early twenties. But how old was Sauda? No mention of her age is made. Ibn

Sa'd writes; Sauda died during the rule of Muaviyah in the year 54 Hijra.[76] Muhammad married her about a month after the death of Khadijah, i.e. three years before Hijra. Therefore, Sauda died 57 years after she married Muhammad. What is the normal age of a person? Sauda was a large woman. Often overweigh people don't live long. But let us say she died at the age of eighty. 80−57= 23. Sauda was 23 years old when she married Muhammad who was 50 years old at that time. This makes sense since when Sauda's first husband died; she did not have yet a child. If Sauda died at the age of 90, which is unlikely, she could not have been older than 33 years when she married Muhammad.

As we can deduce, Sauda was about half the age of Muhammad. But she was older than his other wives who were 36 to 44 years younger than him.

Sauda was not attractive. Muhammad decided to get rid of her to "play" with his prettier younger wives. How could she survive on her own in that kind of patriarchal society? She thought that as long as she remained a wife of the Prophet, her material needs will be taken care of – and indeed they were. The same historian tells us that the share of Sauda from the spoils of the Khaibar was 80 camel loads of dates and 20 camel loads of barley or wheat.

From every raid and pillage, the wives of Muhammad received their share of the booty and slaves. Omar, during his caliphate, sent to Sauda a burlap sack filled with Dirhams (Probably the proceeds of the loot from Persia or Egypt). Sauda asked, what is this? They said it is Dirhams. She exclaimed, "SubhanAllah, they send me money in a sack of dates?"[77]

Rape

Muhammad allowed his men to rape the women captured in raids. However, Muslims faced a dilemma. They wanted to have sex with them, but also wanted to return them for ransom and therefore did not want to make them pregnant. Some of these women were already married. Their husbands had managed to escape when taken by surprise and were still alive. The raiders considered the possibility of *coitus interruptus* (withdrawing from intercourse prior to ejaculation). Unsure of the best course of action, they sought the Prophet's counsel. Bukhari reports:

> Abu Saeed said: 'We went out with Allah's Apostle for the Ghazwa of Banu Al- Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.[78]

Notice that Muhammad did not forbid raping the captive women. Instead, he made an asinine claim that when Allah intends to create anything, nothing can prevent it. He is telling his men that coitus interruptus is futile and ill-advised because it would be an attempt to thwart the irresistible will of Allah. He does not say a word against rape of the captive women. In fact, by criticizing *coitus interruptus*, in e9ect he supported forced insemination.

In the Quran, Muhammad's god made it legal to have intercourse with slave women, the so-called "right hand possessions," even if they were married before their capture. [79]

Torture

Ibn Ishaq, in his narration of the conquest of Khaibar reports that Muhammad, without warning, raided this fortress town and killed its unarmed Jewish inhabitants as they fled for safety. Among the captured was the youthful Kinana.

Ibn Ishaq writes:

> Kinana al–Rabi, who had the custody of the treasure of Banu Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (Tabari says 'was brought') to the apostle and said that he had seen Kinana going to a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it (the treasure) I shall kill you?' He said, 'Yes.' The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest (of the treasure?) he refused to produce it, so the apostle gave orders to al– Zubayr Al–Awwam, 'Torture him until you extract what he has.' So he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck o9 his head, in revenge for his brother Mahmud.[80]

On the same day that Muhammad tortured to death Kinana, he took his seventeen year old wife Safiya to his tent for sex. Two years earlier, he had beheaded Safiyah's father along with the adult males of the Jewish tribe Bani Quraiza.

Ibn Ishaq has recorded:

> When the apostle had conquered al–Qamus the fort of B. Ab'l Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman (sister of her husband Kinana).
> Bilal who was bringing them led them past the Jews who were slain; and when the woman who was with Safiay saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she– devil away from me.' He gave orders that Safiyah was to be put behind him and threw his mantle over her, so that the apostle said to Bilal when he saw this Jewess behaving in

that way, 'Had you no compassion, Bilal, when you brought two women past their dead husbands?' [81]

Bukhari has recorded a few hadith about Muhammad's rape of Safiya:

> Anas said, 'When Allah's Apostle invaded Khaibar, we o9ered the Fajr prayer there (early in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lanes of the town quickly and my knee was touching the thigh of the Prophet. He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a nation then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, 'With his army.') We conquered Khaibar, took the captives, and the booty was collected.
>
> Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An–Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added, 'The Prophet then manumitted her and married her.'
>
> Thabit asked Anas, 'O Abu Hamza! What did the Prophet pay her as mahr (dowry)?' He said, 'Her self was her mahr for he manumitted her and then married her.' Anas added, 'While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet.'[82]

There is also a hadith narrated by Anas, a companion of Muhammad, who recalled that a group of eight men from an Arab tribe came to Muhammad but they found the climate of Medina unsuitable. Muhammad prescribed camel urine as medicine and sent them to meet his camel attendant outside

the town. The men killed the camel attendant and drove away the camels. When Muhammad was informed, he sent his men to pursue them. When captured, he had their hands and feet cut o9, passed heated nails over their eyes, and left them in a rocky land to die slowly. Anas said that they asked for water, and nobody provided them with water till they died.[83]

These Arabs had committed murder and theft. They had to be punished, but why torture them? Wasn't Muhammad doing exactly the same things? Where did he get those camels?
Weren't they stolen? Didn't he raid and kill people?

This double standard is what has characterized Muslims. The concept of the Golden Rule and fairness is absent in their psyche. They demand all privileges in non–Muslim countries, while they deny the basic human rights to non–Muslims where they are the majority. Muslims sincerely believe this is how things should be.

The Quran says, "*Those who wage war against God and His Messenger and strive to spread corruption in the land should be punished by death, crucißxion, the amputation of an alternate hand and foot or banishment from the land: a disgrace for them in this world, and then a terrible punishment in the Hereafter*."(Q. 5:33)

Assassination

Up to this day, most Muslims believe that the only way to deal with the critics of Islam is to assassinate them. In 1989, Khomeini issued a fatwa (religious decree) to assassinate the Author Salman Rushdie, because Rushdie had written a book, titled, *The Satanic Verses*, that some believed insulted Islam. While some people condemned Khomeini for his fatwa, amazingly, many Westerners

blamed Rushdie instead, for being “insensitive” to Muslims’ sensitivity. On February 14, 2006, the Iranian state news agency reported that the fatwa will remain in place permanently. Since its inception, the Islamic regime of Iran has systematically eliminated its opponents by assassinating them, whether those opponents live in Iran or in exile. Hundreds of dissidents have been killed in this way, including Dr. Shapoor Bakhtiar, a true democrat and the last Prime Minister appointed by the Shah.

What most people don’t know is that assassination was Muhammad’s way of dealing with his opponents. Today’s Muslim assassins such as Mohammed Bouyeri, who assassinated The Dutch filmmaker Theo Van Gogh, are merely following their prophet’s example.

Only months after his arrival in Medina, Muhammad ordered the assassination of a centenarian man who had criticized him. Abu Afak, who was said to be 120 years old had composed poem, in which he lamented that people had become followers of Muhammad and have turned against each other. He wrote that Muhammad was a crazed man who arbitrarily told people what was prohibited and what was allowed, and who had caused them to surrender their intelligence and become hostile to one another. Ibn Sa’d reports this story as follows:

> Then occurred the “sariyyah” [raid] of Salim Ibn Umayr al-Amri against Abu Afak, the Jew, in [the month of] Shawwal in the beginning of the twentieth month from the hijrah [immigration from Mecca to Medina in AD 622], of the Apostle of Allah. Abu Afak, was from Banu Amr Ibn Awf, and was an old man who had attained the age of one hundred and twenty years. He was a Jew, and used to instigate the people against the Apostle of Allah, and composed (satirical) verses [about Muhammad].
>
> Salim Ibn Umayr who was one of the great weepers and who had participated in Badr, said, ‘I take a vow that I shall either kill Abu Afakor die before him.’ He

> waited for an opportunity until a hot night came, and Abu Afak slept in an open place. Salim Ibn Umayr knew it, so he placed the sword on his liver and pressed it till it reached his bed. The enemy of Allah screamed and the people, who were his followers, rushed to him, took him to his house and interred him .[84]

The only “crime” this aged man had committed was to compose satirical verses critical of Muhammad.

When Asma bint Marwan, a Jewish mother of five children heard this, she was so outraged that she composed a poem cursing the men of Medina for letting a stranger divide them and assassinate a venerable old man. Again Muhammad went to the pulpit and cried out: “‘Who will rid me of Marwan’s daughter?’ `Umayr bin `Adiy al–Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he [Muhammad] said, ‘You have helped Allah and His apostle, O `Umayr!’ When he asked if he would have to bear any evil consequences, the apostle said, ‘Two goats won’t butt their heads about her.’”[85]

After receiving praise from Muhammad for the assassination of Asma, the killer went to her children, bragged about committing the murder, and taunted those little kids and their clan.

Ibn Sa’d notes:

> Now there was a great commotion among Banu Khatma that day about the affair of bint [daughter of] Marwan. She had five sons, and when
> `Umayr went to them from the apostle he said, ‘I have killed bint Marwan, O sons of Khatma. Withstand me if you can; don’t keep me waiting.’ That was the first day Islam became powerful among B. Khatma; before that those who were Muslims concealed the fact. The first of them to accept Islam was `Umayr b. `Adiy who was called the ‘Reader’ and `Abdullah b. Aus and Khuzayma b. Thabit. The day after

bint Marwan was killed the men of B. Khatma became Muslims because they saw the power of Islam.[86]

After these assassinations, Muslims in Medina became more boastful, arrogant and imperious, as they had cast terror in the hearts of their opponents. Muhammad wanted to send the message that any opposition or criticism of him would be dealt with mercilessly.[87] That is the message Muslims want to deliver today to us, where the threat often only need be implied. They follow the example set by their prophet, who they regard as a greatest strategist. They want to create a boundary of fear so they may establish their supremacy through terror.

There is no doubt in the mind of the Muslim that this strategy works. To them, the Quranic injunction of "*casting terror in the heart of the unbelievers*"[88] is a sure way to victory. It worked for Muhammad. He bragged, "*I have been made victorious with terror*."[89] It worked in Spain when the terrorists killed two hundred people by blowing up commuter trains on March 11, 2004, and in response, the Spaniards voted a socialist for government who immediately adopted a policy of appeasement vis–à–vis the Muslims. As long as cowardice exists, Muslims will win through terror.

Ka'b bin Ashraf was another victim of Muhammad. He was a handsome and a talented poet – a chief of the Banu Nadir. After Muhammad banished the Banu Qainuqa', one of the three Jewish tribe of Medina, Ka'b became concerned about his own people's security. He visited Mecca to seek protection. He composed poems and praised the Meccans for their bravery and honor. When Muhammad heard about this, he went to the mosque, and after the prayer, said, "'Who is willing to kill Ka'b bin Al–Ashraf who has hurt Allah and His Apostle?' Thereupon Muhammad bin Maslama got up and said, 'O Allah's Apostle! Would you like

that I kill him?' The Prophet said, 'Yes.' bin Maslama said, 'Then allow me to say a (false) thing (i.e. to deceive Ka'b).' The Prophet said, 'You may say it.' Then Muhammad bin Maslama went to Ka'b and said, 'That man (i.e. Muhammad) demands Sadaqa (i.e. Zakat [alms]) from us, and he has troubled us, and I have come to borrow something from you.' On that, Kab said, 'By Allah, you will get tired of him!' bin Maslama said, 'Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food.' …Muhammad bin Maslama and his companion promised Ka'b that they would return to him. He came to Ka'b at night along with Kab's foster brother, Abu Na'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, 'Where are you going at this time?' Ka'b replied, 'None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come.' His wife said, 'I hear a voice as if blood is dripping from him.' Ka''b said, 'They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed.'

…So Muhammad bin Maslama went in together with two men, and said to them, 'When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head.' Ka'b bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said, 'I have never smelt a better scent than this.' Ka'b replied, 'I have got the best Arab women who know how to use the high class of perfume.' Muhammad bin Maslama requested of Ka'b, 'Will you allow me to smell your head?' Ka'b said, 'Yes.' Muhammad smelt it and made his companions smell it as well. Then he requested of Ka'b again, 'Will you let me (smell your head)?' Ka'b said, 'Yes.' When Muhammad got a strong hold of him, he said (to his companions), 'Get at him!'

So they killed him and went to the Prophet and informed him.[90]

Not only Muhammad encouraged assassination, he advocated deception and treachery, as well. For him, the end always justified the means.

Islam advanced with terror. Muslims are convinced that terror and deception will eventually make them victorious. They have an example in their prophet. His successes are their inspiration.

The Islamic world is sick. It would be shortsighted to deny that the cause of this sickness is Islam. Almost every crime, every abuse and inhumanity perpetrated by Muslims is inspired by the examples set by Muhammad and justified through his words and deeds. This is the inconvenient truth that sadly, so many would rather not talk about.

Genocide

There were three Jewish tribes living in and around Yathrib, the Banu Qainuqa', the Banu Nadir and the Banu Quraiza that had their fortress just outside the town. As stated above, they were the original inhabitants of Yathrib. At first Muhammad thought that because he had denounced polytheism and had embraced the Biblical prophets, the Jews would eagerly flock to become his followers. The earlier chapters of the Quran are full of stories about Moses and Biblical tales. Muhammad also adopted Jerusalem as the *q ibla* for his prayers, to humbug the Jews for their allegiance. Muslim scholar W. N. Arafat writes, "It is also generally accepted that at first the Prophet Muhammad hoped that the Jews of Yathrib, as followers of a divine religion,

would show understanding of the new monotheistic religion, Islam."[91] However, to his dismay, the Jews, just like the Quraish, paid little heed to his calling. After his hopes were dashed and his patience vexed, he grew hostile towards them. Jews were in no hurry to abandon their ancestral faith in order to embrace Muhammad's new religion. Their rejection enraged him and he sought revenge. The assassination of Abu Afak and Asma only marked the beginning of his animosity towards the Jews. Already emboldened by his plundering of the passing caravans, Muhammad had his eyes on the wealth of the Jews in Yathrib and was looking for an excuse to make his move, to get rid of them and to lay his hands on their wealth. His anger against the Jews started showing in the Quranic verses that he composed, where he accused them of being ungrateful to Allah, of killing their prophets and breaking their own laws. He even went as far as to say that because the Jews had broken the law of Sabbath, God transformed them into apes and swine.[92] To this day Muslims are convinced that that asinine tale is true. If it is in the Quran it must be true, even if it is ridiculous and stupid.

Invasion of Banu Qainuqa'

The first group of the Jews to fall under the wrath of Muhammad was the Banu Qainuqa'. They lived in quarters within Yathrib named after them. They made their living as artisans, goldsmiths, blacksmiths, making household instruments and weaponry. They were not, however, skilled in the arts of soldiering and left that aspect to the Arabs, a mistake that proved fatal to their existence. The Banu Qainuqa' were allies of the Arab tribe of Khazraj and supported them in their conflicts with their rival Arab tribe, the Aus.

The opportunity to invade them arrived when a skirmish broke out between a handful of Jews and Muslims. A member of Banu Qainuqa' played a prank and pinned the skirt of a Muslim woman squatting in a Jeweler's shop to the ground. Upon standing, her cloth tore and she was stripped naked. A Muslim man passing by, already filled with the hatred of the Jews by his prophet, jumped on the Jew and killed him. The relatives of the victim then killed the Muslim in retaliation.

This was the opportunity Muhammad was looking for. Instead of trying to calm the situation as any fair minded person would do, he unjustly blamed the Banu Qainuqa', all of them, and told them to submit to his religion or face war. They answered his threats with defiance and shut themselves up in their quarters. He laid siege on them, shut o9 their water supply, and vowed to kill them all.

In the Quran, verse 3:12, Muhammad reiterated his threat: "…*You will be defeated and gathered together to hell and worst indeed is that place to rest.*"

After a fortnight, the tribe tried to negotiate their surrender, but Muhammad would not budge. He wanted to slay them all. Abdullah ibn Ubayy, the revered patriarch of the Khazraj, took hold of Muhammad's collar and told him that he would not allow his allies and friends to be slain with no cause. Muhammad was aware of the respect that the Khazraj had for their chief. He knew that they could rally around him and this would mean his own defeat. He pushed away ibn Ubayy while his face was blackened with rage and agreed not to massacre the Jews provided they leave the town . This story is reported by Ibn Ishaq. "

Banu Qainuqa' were the first of the Jews to break their agreement with the apostle and to go to war, between Badr and Ohod, and the apostle besieged them until they

surrendered unconditionally. `Abdullah b. Ubayy b. Salul went to him [Muhammad] when God had put them in his power and said, ‘O Muhammad, deal kindly with my clients’ (now they were allies of Khazraj), but the apostle put him off. He repeated the words, and the apostle turned away from him, whereupon he thrust his hand into the collar of the apostle’s robe; the apostle was so angry that his face became almost black. He said, ‘Confound you, let me go.’ He answered, ‘No, by God, I will not let you go until you deal kindly with my clients. Four hundred men without mail (flexible armor of interlinked rings) and three hundred mailed protected me from all mine enemies; would you cut them down in one morning? By God, I am a man who fears that circumstances may change.’ The apostle said, ‘You can have them.’”[93]

The biographers add that Muhammad had sullenly said “Let them go. God curse them, and God curse him also! So, Muhammad pardoned their lives provided they were sent into exile.”[94]

He demanded that the Banu Qainuqa’ hand over all their materials, wealth, and war equipage, from which he set aside one fifth for himself and distributed the rest among his men. The tribe was then banished. Muslim historians gloat saying that the refugees entered Azru‘a in Syria where they stayed for a while and soon perished.[95]

Invasion of Banu Nadir

Next was the turn of the Banu Nadir. After seeing what Muhammad did to the Banu Qainuqa’, Ka’b Ibn Ashraf, the chief

of the Banu Nadir, sought the protection of the Quraish and as explained above, he was assassinated.

There was a retaliatory war (Ohud) between the Meccans and Muslims in which the latter had lost. Muhammad needed to compensate that loss and restore the faith of his followers that Allah had not forsaken them. He needed a victory. This is how the Muslim mind works. When they win they see it as divine assistance and intensify their aggression and violence. When they lose they are disheartened and withdraw to their shell. The Banu Nadir were an easy target.

The Pakistani Muslim historian and commentator of the Quran, and the ideologue of today's Islamic revivalism, Maududi, narrates the story as follows:

> For some time after these punitive measures [the banishment of the Qainuqa' and serial assassinations of Jewish poets] the Jews remained so terror stricken that they did not dare commit any further mischief. But later when in Shawwal, A. H. 3, the Quraish in order to avenge themselves for the defeat at Badr, marched against Medina with great preparations, and the Jews saw that only a thousand men had marched out with the Holy Prophet (upon whom be Allah's peace) as against three thousand men of the Quraish, and even they were deserted by 300 hypocrites who returned to Madina, [The followers of Abdullah ibn Ubayy, Chief of the Khazraj] they committed the first and open breach of the treaty by refusing to join the Holy Prophet in the defense of the city although they were bound to it.[96]

It is amazing that Muslims think that the Bani Nadir were bound to help Muhammad wage a religious war against the Meccans, despite the fact that he had banished one of their tribes and had assassinated their chief and two poets. The war between Muhammad and the Quraish had nothing to do with the Jews, and by assassinating their people and banishing the Banu Qainuqa', Muhammad had already broken any agreement he may have had with them. And yet, to justify his treacherous acts, Muslim apologists blame the Jews for being at fault with their agreement.

Muhammad was now looking for an excuse to get rid of the Banu Nadir. They owned the best cultivated lands in Yathrib and gardens with date trees, and employed many Arabs. Accordingly, a few Muslims killed two men from Banu Kalb. As it happened, this tribe had signed a treaty with Muhammad that his men would not rob or kill their people in exchange for their support. The killers had mistaken the victims for members of another tribe. Now, as tradition dictated, Muhammad was obliged to pay blood money for this bloodshed. Despite all the wealth grabbed from the Banu Qainuqa', he went to the Banu Nadir and told them that they must also help pay this blood money. This was an outrageous demand, and Muhammad hoped that the Banu Nadir would balk and that this would give him an excuse to do with them as he did with the Banu Qainuqa'. The Banu Nadir, however, were too terrified to deny this unjust demand. They agreed to pitch in and withdrew to collect the money. Muhammad and his companions sat beneath a wall, waiting. This was not what he had hoped for. He had come making the most unfair demand, hoping to get a negative response and hence act upon his devious design. Now, he needed to plot a new strategy.

Suddenly he had flash of "inspiration." He stood up and without saying anything to his companions, left the place and went home. Later, when his companions joined him and enquired about it, he told them that Angel Gabriel had informed him the Jews were plotting to drop a rock on his head from atop the wall beneath which they were sitting. With this excuse he started to prepare his attack on the Banu Nadir.

None of Muhammad's companions saw anyone climbing the wall or had any intimation about a plot against their lives. However, these men, having benefited financially from following him and believing everything he told them, had no reason or inclination to doubt what he told them.

Any rational person can see the absurdity of Muhammad's story. If the Banu Nadir really wanted and dared to kill him, they didn't need to climb on a wall to throw a stone. Muhammad was accompanied by only a handful of his followers, Abu Bakr, Omar, Ali and perhaps one more person. It was easy to kill them all, if that was what they had in mind.

The Prophet who believed that God is *khairul maakereen* (the best of the deceivers), (Q.3:54) was himself quite a cunning man. The story of Gabriel informing him of the Jews' plot against his life is as credible as the story of his visits to hell and heaven. Nonetheless, his easy–to–fleece followers believed him and were so enraged by this fabrication that they rallied around him to shed the blood of the innocent people.

Maududi finishes this narrative by saying: "Now there was no question of showing them any further concession. The Holy Prophet at once sent to them the ultimatum that the treachery they had meditated against him had come to his knowledge; therefore, they were to leave Medina within ten days; if anyone of them was found staying behind in their quarters, he would be put to the sword." Maududi demonstrates a perfect example of Muslim "logic" when he simply tells the story of Muhammad's treachery as if it were the natural and normal way to behave.

Abdullah ibn Ubayy did his best to help the Banu Nadir, but by then his influence was too weak and Muhammad's men had become too blinded by their zealotry. They did not allow bin Ubayy to enter Muhammad's tent as they struck him and cut his face open.

After a few days the Banu Nadir negotiated to leave behind all their belongings for Muhammad and leave town. Some of them went to Syria and some went to Khaibar to be slain only a few years later when Muhammad set his eyes on that prosperous and green Jewish fortress.

Even though Muhammad let these people go, his first thoughts were to massacre them. The following extract from Sira makes this clear:

> Concerning B. al-Nadir the Sura of Exile came down in which it is recorded how God wreaked His vengeance on them and gave His apostle power over them and how He dealt with them. God said: 'He it is who turned out those who disbelieved of the scripture people from their homes to the first exile.... 'So consider this, you who have understanding. Had not God prescribed deportation against them,' which was vengeance from God, *'He would have punished them in this world*,' (Q. 59:2-3) i.e. with the sword, 'and in the next world there would be the punishment of hell' as well.[97]

In this siege, Muhammad ordered the cutting and burning of the trees of the Banu Nadir. This kind of savagery was unprecedented amongst the Arabs. All he had to do to justify this crime was to make his Allah approve of what he had done. *"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by leave of Allah."* (Q.59:5)

It is easy to fathom why in the scorching desert, people considered cutting trees and poisoning wells to be a capital crime. Such barbarities were against Arab morality. However, Muhammad was not bound by any norm. Nothing could deter him from achieving his objectives. He was ready to sacrifice anything and anyone that stood in his way. His followers interpreted it as the sign of his resolve to fulfill the divine Will. In the next chapter we will see that this was a sign that he was su9ering from a very dangerous mental disorder.

A Muslim scholar, Al-Mubarkpouri, writes:

> The Messenger of Allah (Peace be upon him) seized their weapons, land, houses, and wealth. Amongst the other booty he managed to capture, there were 50 armours, 50 helmets, and 340 swords. This booty was exclusively the Prophet's because no fighting was involved in capturing it. He divided the booty at his own discretion among the early Emigrants and two poor Helpers, Abu Dujana and Suhail bin Haneef. Anyway the Messenger of Allah (Peace be upon him) spent a portion of this wealth on his family to sustain their living the year around. The rest was expended to provide the Muslim army with equipment for further wars in the way of Allah. Almost all the verses of Sû ra Al-Hashr (Chapter 59 – The Gathering) describe the banishment of the Jews and reveal the disgraceful manners of the hypocrites. The verses manifest the rules relevant to the booty. In this Chapter, Allah, the All-Mighty, praises the Emigrants and Helpers. This Chapter also shows the legitimacy of cutting down and burning the enemy's land and trees for military purposes. Such acts cannot be regarded as phenomena of corruption so long that they are in the way of Allah.[98]

Like Maududi, Al-Mubarakpouri is revealing the disturbing lack of conscience and the situational ethics that characterize the true followers of Muhammad. Muslims do what their prophet did. They consider burning and looting properties of non-Muslims legitimate, because they were practiced and sanctioned by him.

Based on the actions of Muhammad, it is fair to conclude that Islamic violence is unfortunately not a deviation from true Islam. Murdering, plundering, raping, and assassinating are Islamic practices. Nothing is off limits when it comes to promoting the religion of Allah.

All the wealth of the Banu Nadir went to Muhammad. He claimed that since Muslims didn't have to fight, they're not entitled to the loot. He even cheated his own followers. "It has been narrated on the authority of Umar, who said: The properties abandoned by Banu Nadir were the ones which Allah bestowed upon His Apostle for which no expedition was undertaken either with cavalry or camelry. These properties were particularly meant for the Holy Prophet. He

would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as preparation for Jihad."[99]

The reason the Banu Nadir surrendered was because they feared Muhammad's followers. But he kept all the plunder to himself.

Ironically, the Sura Al–Hashr ends by exhorting believers to be "pious," which makes it clear that piety for Muslims has an entirely different meaning. Muslim apologists say that the morality of today shouldn't be applied to Muhammad who lived 1400 years ago. The irony is that they uphold that morality as standard and try to impose it on all mankind and for all times.

One Muslim wrote to me, "This whole narrative has been problematic for many people because of their notions of what is morally correct and what is morally wrong. The origin of this sickness rests squarely on the Christian mentality of 'turn the other cheek,' and the 'redemptive suffering of Christ,' both of which have been sicknesses in the minds of Europe for centuries on end."

I don't believe that morality and kindness are sicknesses. They stem from human conscience. Their compass is the Golden Rule. We know the difference between right and wrong when we consider the way we would like to be treated. But if tolerance is sickness, as this Muslim believes, I hope the Westerners get cured of it fast and deal with the Islamic threat decisively. If anyone is in doubt that Islam is a threat to mankind, that person is indeed sick in the head.

Invasion of Banu Quraiza:

The last Jewish tribe of Yathrib to fall victim to Muhammad's vindictiveness was the Banu Quraiza. Soon after the Battle of the Trench (Khandaq) was over, Muhammad set his eyes on them. He claimed that the Archangel Gabriel had visited him "asking that he should unsheathe his sword and head for the habitation of the seditious Banu Quraiza and fight them," writes Al-Mubarakpouri. "Gabriel noted that he with a procession of angels would go ahead to shake their forts and cast fear in their hearts. The Messenger of Allah immediately summoned the prayer caller and ordered him to announce fresh hostilities against Banu Quraiza."[100]

It is important to note that the call to prayer in Islam is also the call to war. Muslim's riots always initiate from the mosques after they o9er their prayers. They are most vicious during the holy month of Ramadan and on Fridays. In a sermon commemorating the Birth of Muhammad, in 1981, Khomeini said, "*Mehrab* (the main niche in the Mosque) means the place of war, the place of fighting. [*Mehrab* derives from *harb*, which means war. It's an isle of a mosque where the followers of Muhammad gathered to discuss war strategies.] Out of mehrabs, wars should proceed. Just as all the wars of Islam proceeded out of mehrabs. The Prophet had a sword to kill people. Our Holy Imams were militants. All of them were warriors. They used to wield swords. They used to kill people. We need a Caliph who would chop hands, cut throats, and stone people. In the same way that the messenger of Allah used to chop hands, cut throats, and stoned people."[101]

Muhammad laid siege on the fortress of the Banu Quraiza. He accused them of conspiring with the Meccans against him. The same Muslim historians deny this charge and say the

Meccans withdrew without fighting because they did not receive support from the Banu Quraiza.

When Muhammad made his intentions known, Ali, his cousin and staunch supporter, swore he would not stop until he either stormed their garrisons or was killed. This siege lasted 25 days. Finally the Banu Quraiza surrendered unconditionally. Muhammad ordered the men to be handcu9ed, while the women and children were confined separately. The Aus tribe, who were allies of the Banu Quraiza, interceded, begging Muhammad to be lenient towards them. Muhammad suggested that Sa‘d bin Mu‘adh, a ruffian among them who had been fatally wounded, give a verdict on the Jews. Sa’d was a former ally of the Banu Quraiza, but since his conversion to Islam he had a change of heart against them. He also blamed them for the wound he had received when a Meccan threw an arrow during the Battle of Trench. He was a bodyguard of Muhammad and Muhammad knew how he felt about the Banu Quraiza.

Sa’d’s verdict was that “all the able-bodied male persons belonging to the tribe should be killed, women and children taken prisoners and their wealth divided among the Muslim fighters.” Muhammad beamed with joy after hearing this cruel verdict and exclaimed, “Sa‘d (had) adjudged by the Command of Allah.”[102]

Al-Mubarakpouri adds that “In fact, the Jews deserved that severe punitive action for the ugly treachery they had harbored against Islam, and the large arsenal they had amassed, which consisted of one thousand and five hundred swords, two thousand spears, three hundred armors and five hundred shields, all of which went into the hands of the Muslims.”

What Al-Mubarakpouri forgets to mention is that the Banu- Quraiza loaned their weapons as well as their shovels and picks to

Muslims so they could dig the trench that saved them. We shall see in the next chapter the psychology of this pathology.

Muslim historians have been quick to accuse the Banu Quraiza to justify their massacre. Obviously they saw the need for justification of this crime. They accuse the Banu Quraiza of being mischievous, causing sedition, being treacherous and plotting against Islam. However, they give no specifics as to the nature of those sins to warrant such a severe punishment and their genocide. Trenches were dug in the bazaar of Medina and between 600 to 900 men were beheaded and their bodies dumped in them.

Huyai Ibn Akhtab, the chief of the Banu Nadir whose married daughter, Safiya, Muhammad took as his share of the booty when he invaded Khaibar a few years later, was among the captives. He was brought to the victor with his hands tied from behind. In an audacious defiance he rejected Muhammad and preferred death to submission to this brute man. He was ordered to kneel and was beheaded on the spot.

To determine who should be killed, the youngsters were examined. Those who had grown pubic hair were bundled with the men and beheaded. Atiyyah al-Quriaz, a Jew who had survived this massacre recounted: “I was among the captives of Banu Quraiza. They (the Muslims) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.”[103]

After massacring the men, Muhammad ordered their women to line up. He then walked in front of them and chose the fifteen years old Rayhana as his trophy. He o9ered to marry her, but Rayhanah refused and preferred to remain a sex slave rather than marry the murderer of her father and brothers.

Muhammad killed and banished several Jewish tribes, among them are B. Qainuqa', B. Nadir, B. Quraiza, B. Mustaliq, B. Jaun and the Jews of Khaibar. On his deathbed, he instructed his followers to cleanse the Arabian Peninsula of all non– believers,[104] an order that Omar, the second Caliph, carried out during his rule. He exterminated the Jews, the Christians, and the pagans forcing them to convert, leave, or be put them to death.

Now, enriched with the booty, Muhammad could a9ord to be even generous. Anas narrated: "People used to give some of their date palms to the Prophet (as a gift), till he conquered Banu Quraiza and Banu An–Nadir, whereupon he started returning their favors."[105]

There is a verse in the Quran that speaks about the massacre of the Banu Quraiza and approves Muhammad's butcheries of their men and the enslavement of their women and children. "*He caused those of the People of the Book who helped them (i.e. the Quraish) to come out of their forts. Some you killed, some you took prisoner.*"(Q. 33:26)

Taqiyah: The Holy Deception

Above we saw how Muhammad allowed his followers to lie, even to badmouth him, to win the trust of their victims in order to assassinate them. There are many other stories about Muslims feigning friendship with the non–believers, only to kill them once they are trusted.

At Hudaibiyyah, Muhammad signed a treaty with the Meccans, promising to return any of their youths and slaves that escaped and joined him. This treaty is evidence that the

Meccan's were not persecuting the Muslims. They were concerned for their children joining the new cult. Muhammad was converting them into bandits.

Ibn Ishaq narrates the story of Abu Basir, a Meccan youth, who went to Muhammad after this treaty was signed. His parents sent two men with a letter reminding Muhammad of his pact. Muhammad felt obliged and told Abu Basir: "Go, for Allah will bring relief and a way of escape for you and the helpless ones with you." Abu Basir got the hint. He returned with the emissaries. They had gone about six miles from Medina when the men stopped to rest. Abu Basir said to one of his companions, "Is your sword sharp, O brother?" When he said that it was, he said that he would like to look at it. "Look at it if you want to," the man replied. Abu Basir unsheathed it and dealt him a blow that killed him. After killing the other man he came to Muhammad and said: "Your obligation is over and Allah has removed it from you. You duly handed me over to the men, and I have protected myself in my religion lest I should be seduced therein." Muhammad smiled and instructed him to go to al–Is, a region by the shore, on the road which the Quraish were accustomed to take to Syria and rob their caravans.

Muhammad had signed a treaty not to waylay the caravans of the Quraish, so he found a way to go around it. Ibn Ishaq says, "The Muslims who were confined in Mecca heard what the apostle had said of Abu Basir, so they went out to join him in al– Is. About seventy men attached themselves to him, and they so harried Quraish, killing everyone they could get hold of, and cutting to pieces every caravan that passed them, that Quraish wrote to the apostle begging him by the ties of kinship to take these men in, for they had no use for them. So the apostle took them in, and they came to him in Medina.[106]

The history of Islam is replete with treachery and deceit. These men were Muslims and as such they were the

responsibility of Muhammad. He, instead, washed his hands by sending them to another place with the order to rob the Meccans. Despite that, Muslims claim that it was the Meccans who broke the treaty.

It is foolhardy to assume that Muslims will reciprocate kindness. Never in history, has this happened. Muslims immigrants from Mecca severed all ties with their kin and killed them ruthlessly when they converted to Islam. On the other hand the Meccans were weakened by their love for their Muslim relatives.

When the Meccans, along with other Arab tribes, had enough of Muhammad's raids and killings, they came together to punish him. However, unlike him, who never announced his plans and ambushed his victims with no warnings, they gave plenty of notice to their foe to prepare himself for the battle. This gave Muhammad enough time to dig a trench around Medina. The joint army, known as the Confederates, camped outside the town wondering how to cross the trench. They asked the Banu Quraiza to assist them. Muhammad was wary of this alliance. So he devised a trick to drive a rift and distrust between the Banu Quraiza and the Confederates. A man named Nu'aym had recently converted to Islam; however he had not made his conversion known publicly. Muhammad summoned him and said, "You are only one man among us, so go and awake distrust among the enemy to draw them o9 us if you can, *for war is deceit*."

The following is the rest of the story reported by Ibn Ishaq:

> Nu'aym did as Muhammad told him. "He went to the B. Quraiza with whom he had been a boon companion, and reminded them of his a9ection for them and of the special tie between them. When they admitted that they did not suspect him, he said, 'Quraish and Ghatafan are not like you. The land is your land, your property, your wives, and your children are in it, you cannot leave it and go somewhere else. Now Quraish and Ghatafan have come to fight

Muhammad and his companions, and you have aided them against him, but their land, their property, and their wives are not here, so they are not like you. If they see an opportunity they will make the most of it, but if things go badly they will go back to their own land and leave you to face the man in your country, and you will not be able to do so if you are left alone. So do not fight along with these people until you take hostages from their chiefs, who will remain in your hands as security that they will fight Muhammad with you, until you make an end of him.' The Jews said that this was excellent advice.

Then he went to the Quraish and said to Abu Sufian b. Harb and his company, 'You know my a9ection for you, and that I have left Muhammad. I have heard something which I think it my duty to tell you of as a warning, but regard it as confidential.' When they said that they would, he continued, 'Mark my words, the Jews have regretted their action in opposing Muhammad and have sent to tell him so, saying, 'Would you like us to get hold of some chiefs of the two tribes, Quraish and Ghatafan and hand them over to you, so that you can cut their heads o9? Then we can join you in exterminating the rest of them. He has sent word back to accept their o9er. So if the Jews send to you demanding hostages, don't send them a single man.'
Then he went to Ghatafan and said, 'You are my family, the dearest of men to me, and I do not think that you can suspect me.' They agreed that he was above suspicion, and so he told the same story as he had told Quraish . [107]

The deception worked. When the Confederates asked the Banu Quraiza to join them, the Jews brought an excuse and demanded that the Quraish leave with them a few of their men as hostage, which confirmed what Nu'aym had told them. Abu Sufian, the chief of the Confederates became disheartened and left without a fight.

This deception saved Muslims from certain defeat. This story has served as a lesson to Muslims, who always incorporate deceptive strategies in their jihad. One hadith says, "Hajaj Ibn
`Aalat told: 'O Prophet of Allah: I have in Mecca some excess wealth and some relatives, and I would like to have them back; am I excused if I bad-mouth you [to fool the non-Muslims]?' The

Prophet excused him and said: ‘Say whatever you have to say.’”[108]

Muslims come to the West and pretend to be moderates. They say everything you want to hear, but they secretly plan your destruction. They smile, are friendly and amiable. They even pretend to love your country and be patriotic. However, their only objective is to make Islam dominant.

Lying as a strategy to advance Islam is called *taq iyah*. Taqiyah, allows a Muslim to lie and say anything to pull the wool over the eyes of non-Muslims and deceive them.

One of the major objectives, and a persistent tactic of taqiyah, is to downplay the threat of Islam. The goal is to fool potential victims that jihad is not directed at them. In his book, No god but God, Reza Aslan engages in this Islamic art of deception. He claims, “What is taking place now in the Muslim world is an internal conflict between Muslims, not an external battle between Islam and the West.” He further writes: “The West is merely a bystander – an unwary yet complicit casualty of a rivalry that is raging in Islam over who will write the next chapter in its story.”[109] Looks like, New York, Pentagon, London, Madrid, and Beslan are built in the crossfire between Muslims. Aslan is a Board member of the National Iranian American Council, an apologetic vehicle for the Islamic Republic of Iran. Christian Amanpour is another dubious character no better than Aslan. The West is invaded by thousands of sleek snakes like Reza Aslan. If the Westerners don’t wake up and identify their enemy, this enemy will destroy them from within.

A funny taqiyah lie often told by Muslim men to seduce western women is: “Women in Islam are treated like queen.” I have yet to see a country whose queen is called deficient in intelligence, beaten, stoned, and honor-killed.

Imam Ghazzali (1058–1111), arguably the greatest Islamic scholar noted, "Speaking is a means to achieve objectives. If praise worthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible."[110]

Needless to say that for a Muslim there is no goal more praiseworthy than promoting Islam. When a Muslim, smiles and says how much he loves your country and how he wants to be your friend, remember the following hadith. "(Verily) we smile for some people, while our hearts curse (those same people)."[111]

Jihad has two components – deception and terror. It might be of interest to note that Jesus described Devil as being a murderer and a liar. (John 8:44)

Chapter Two

Muhammad's Personality Profile

There are tens of thousands of short stories about Muhammad. Many of them are forgeries, others are weak and dubious. But some are believed to be *Sahih* (authentic, true) *hadith* (oral traditions). By reading these *Sahih hadiths,* a fairly consistent picture of Muhammad emerges and it is possible to make an approximate evaluation of his character and psychological make-up. The picture that emerges is that of a narcissist.

Scholarship and research on the matter is limited precisely because Muslims have not and will not permit objective inquiry into the Quran or the life of Muhammad. However, what we know about him is not only consistent with the definition of narcissism, but also can be seen in bizarre behavior of his followers. It is as if the personality disorder of one man has been bequeathed to his followers, rendering them, in the same way, self-absorbed, pretentious and bereft of empathy.

It is through understanding the psychology of Muhammad and the situational ethics so essential to his character, that we begin to understand why Muslims are so intolerant of dissent, so violent, so paranoid, and why they see themselves as victims, when they are the aggressors and the victimizers.

What is Narcissism?

The Diagnostic and Statistical Manual of Mental Disorders (DSM) describes narcissism as a personality disorder that “revolves around a pattern of grandiosity, need for admiration, and sense of entitlement. Often individuals feel overly important and will exaggerate achievements and will accept, and often demand, praise and admiration despite worthy achievements.”[112]

To some extent, everyone is a narcissist. A healthy dose of narcissism allows us to build self-esteem and have a positive outlook at life. That is why it is difficult to detect it when it becomes a disorder.

To determine whether a person has narcissistic personality disorder, at least five of the following criteria must be met:

1- Feels grandiose and self-important (e.g., exaggerates achievements and talents to the point of lying, demands to be recognized as superior without commensurate achievements)

2- Is obsessed with fantasies of unlimited success, fame, fearsome power or omnipotence, unequalled brilliance (the cerebral narcissist), bodily beauty or sexual performance (the somatic narcissist), or ideal, everlasting, all-conquering love or passion

3- Is firmly convinced that he or she is unique and, being special, can only be understood by, should only be treated by, or associate with, other special, unique, or high-status people (or institutions)

4- Requires excessive admiration, adulation, attention and affirmation, or failing that, wishes to be feared and notorious (narcissistic supply)

5- Feels entitled. Expects unreasonable or special and favorable priority treatment. Demands automatic and full compliance with his or her expectations

6- Is “interpersonally exploitative” i.e., uses others to achieve his or her own ends

7- Is devoid of empathy. Is unable or unwilling to identify with or acknowledge the feelings and needs of others

8- Is constantly envious of others or believes that they feel the same about him or her

9- Is arrogant, has haughty behaviors or attitudes coupled with rage when frustrated, contradicted, or confronted [113]

ALL these criteria were present in Muhammad.

1. He claimed to be the anointed messenger of God and the Seal of the Prophets (Q.33:40),

2. He refused to provide any evidence for that claim and expected people to believe him.

3. He referred to himself *Khayru-l-Khalq* (the Best of Creation), an "excellent example" (Q.33:21), "exalted above other prophets in degrees" (Q.2:253), "the preferred one" (Q.17:55), and a "Mercy to the worlds" (Q.21:107),

4. He claimed to have been risen "to a praised estate" (Q.17:79) the station of Intercessor, advising God whom to punish and whom to forgive.

5. He exploited others promising them heavenly rewards and making them wage war, plunder and fill his co9ers with booty.

6. He had no empathy neither for his victims whom he plundered, tortured, raped, enslaved and massacred, nor for those whom he sent to their death, promising them heavenly rewards.

7. He was extremely haughty and demanded total respect and obedience.

8. He had a great sense of entitlement. He thought everything belonged to the Company of Allah and his Messenger. Inc., where he was its CEO.

9. The most egregious of his claims is that God and his angels praise him constantly. "Truly, Allah and His angels send praise and blessings [forever] upon the Prophet. O you who believe! Praise and bless the Prophet with utmost laud and blessing and surrender to him a great surrender." (Q.33:56). The word used is نَ´ 1 a´ iُ. It can mean praise, exalt, glorify, etc. This verse alone is enough to see Muhammad

was a psychotic narcissist. It takes an insane person to claim the maker of the universe praises him forever. And what had he done to deserve such praise?

Here are more boasting:

- ► And you (stand) on an exalted standard of character. (Q.68:4)
- ► You [Muhammad] are a lamp with spreading light. (Q.33:46)
- ► You of Faith, say not (to the Prophet) words of ambiguous import like 'Listen to us,' but words of respect; and obey (him): To those who don't submit there is a grievous punishment. (Q. 2:104)
- ► He who obeys the Messenger obeys Allah. (Q. 4:80)
- ► He who disobeys the Apostle after guidance has been revealed will burn in Hell. (Q. 4:114)
- ► You [Muhammad] may have whomever you desire; there is no blame. (Q. 33:51)
- ► Allah gives his Messenger Lordship and Power over whomever He wills. (Q.59:6)
- ► Blessed is He who holds the reins of Kingship. (Q. 67:1)
- ► You [Muhammad] are an exalted character of tremendous morality. Soon you will see, and they will see, which of you is affiicted with madness. (Q. 68:4)
- ► Verily this is the Word (brought by) a most honorable Messenger imbued with power, the Lord of the Throne, Mighty, One to be obeyed. (Q. 81:19)

Ibn Sa'd reports Muhammad said, "Among all the people of the world God chose the Arabs. From among the Arabs he chose the Kinana. From Kinana he chose the Quraish (the tribe of

Muhammad). From the Quraish he chose Bani Hashim (his clan). And from Bani Hashim he chose me."[114]

The most egregious claim, in my opinion, is the claim that God promised him to forgive all his future sins. "*Lo! We have given thee (O Muhammad) a clear victory. That Allah may forgive thee of thy sin that which is past and that which is to come.*" (Q.48:1–2) Maybe that is why he lived such a despicable life. There is hardly any crime he didn't commit. Was he under the delusion that his future sins will be forgiven and that he won't have to respond for them? Can possibly a sane god make such an o9er to anyone?

The following are some of the claims Muhammad made about himself.

- ► The very first thing that Allah Almighty ever created was my soul.[115]
- ► First of all things, the Lord created my mind.[116]
- ► I am from Allah, and the believers are from me.[117]
- ► Just as Allah created me noble, he also gave me noble character.[118]
- ► Were it not for you, [O Muhammad] I would not have created the universe.[119]

Compare these pompous claims to how Jesus responded when someone called him "good master," he said, "Why do you call me good? No one is good—except God alone."[120] Jesus did not commit any of the crimes Muhammad committed and yet never said God created the universe because of him. On the contrary, he claimed to be the sacrificial lamb for the sins of others. Muhammad urged others to sacrifice themselves for him. Only a narcissist can be so cut o9 from reality as to claim the universe was created because of him.

However, narcissists typically feign humility even when they brag about themselves. At–Tirmidhi narrated: "I myself am the Beloved of Allah (habibullah) and I say this without pride, and I carry the flag of glory (*liwa ul–hamd*) on the Day of Judgment, and am the first intercessor and the first whose intercession is accepted, and the first to stir the circles of Paradise so that Allah will open it for me and I shall enter it together with the poor among my Community, and I say this without pride. I am the most honored of the First and the Last, and I say this without pride."[121]

Narcissists appear to be self–confident and accomplished. In reality they lack self–esteem and constantly seek an outside supply of adulation.

Dr. Sam Vaknin is the author of Malignant Self–Love.[122] He's regarded as an authority on the subject. He understands and describes the mind of the narcissist like few do. Vaknin explains, "Everyone is a narcissist, to varying degrees. Narcissism is a healthy phenomenon. It helps survival. The di9erence between healthy and pathological narcissism is, indeed, in measure. Pathological narcissism… is characterized by extreme lack of empathy. The narcissist regards and treats other people as objects to be exploited. He uses them to obtain narcissistic supply. He believes that he's entitled to special treatment because he harbors these grandiose fantasies about himself. The narcissist is NOT self–aware. His cognition and emotions are distorted…The narcissist lies to himself and to others, projecting 'untouchability,' emotional immunity, and invincibility… For a narcissist everything is bigger than life. If he is polite, then he is aggressively so. His promises are outlandish, his criticism violent and ominous, his generosity inane. … The narcissist is a master of disguise. He's a charmer, a talented actor, a magician and a director of both himself and his milieu. It is very difficult to expose him as such in the first encounter."[123]

The following story shows how concerned Muhammad was about his status and his preoccupation with being respected. About the year 9 A.H. (nine years after his arrival in Medina) a group of Arabs from the tribe of Bani Tamim came to visit him. In the tradition of Arabs, they called him out from outside the apartments (hujurat) of his wives. "Hey Muhammad! Here we have come from far away to see you." Muhammad did not like that. He wanted to be treated with reverence and respect like a king. He did not respond to their calls and put the following words in the mouth of his deity urging everyone to be respectful to him:

> *O you who believe! Be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing. O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive. Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward. (As for) those who call out to you from behind the private chambers, surely most of them do not understand. And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.*" (Q.49:1–5)

These men were not being disrespectful to God. They treated Muhammad casually as one of their own. Are these verses the words of God or are they the petty concerns of a narcissist anxious about his status, seeking recognition and respect?

The Cult of the Narcissist

The narcissist needs admirers. He draws an imaginary circle around himself, where he is the center. He gathers his fans and followers in that circle, rewards them and encourages their sycophantism. Those who fall outside the circle are viewed as enemies. Vaknin says:

> The narcissist is the guru at the center of a cult. Like other gurus, he demands complete obedience from his flock: his spouse, his o9spring, other family members, friends, and colleagues. He feels entitled to adulation and special treatment by his followers. He punishes the wayward and the straying lambs. He enforces discipline, adherence to his teachings, and common goals. The less accomplished he is in reality – the more stringent his mastery and the more pervasive the brainwashing…
>
> The narcissist's control is based on ambiguity, unpredictability, fuzziness, and ambient abuse. His ever-shifting whims exclusively define right versus wrong, desirable and unwanted, what's to be pursued and what's to be avoided. He alone determines the rights and obligations of his disciples and alters them at will.
>
> The narcissist is a micro-manager. He exerts control over the minutest details and behaviors. He punishes severely and abuses withholders of information and those who fail to conform to his wishes and goals.
>
> The narcissist doesn't respect the boundaries and privacy of his reluctant adherents. He ignores their wishes and treats them as objects or instruments of gratification. He seeks to control both situations and people compulsively.
>
> He strongly disapproves of others' personal autonomy and independence. Even innocuous activities, such as meeting a friend or visiting one's family requires his permission. Gradually, he isolates his nearest and dearest until they are fully dependent on him emotionally, sexually, financially, and socially.
>
> He acts in a patronizing and condescending manner and criticizes often. He alternates between emphasizing the minutest faults (devalues) and exaggerating the talents, traits, and skills (idealizes) of the members of his cult. He is wildly unrealistic in his expectations, which legitimizes his subsequent abusive conduct…[124]

In the previous chapter, we saw how Muhammad separated his followers from their families and the level of control he exerted over them. This control continues to this day. I have received countless heartbreaking stories from parents who told me their daughter or son converted to Islam and is now surrounded by Muslims who have persuaded them not to see their parents.

The Cause of the Narcissist

The Narcissist knows that direct self-promotion is repulsive and will be rejected. Instead, he wears a mask of modesty and presents himself as a self-e9acing servant of God, nation or humanity, whatever the case may be. Sometimes he even tells his followers not to praise him too much. There is a hadith repeated in Bukhari and Muslim that say "The Prophet has said: Do not over praise me as the Christians over-praised the son of Mary. I am His slave so say: 'Allah's slave and messenger'."

Behind this facade of modesty is however, a clear stratagem. The narcissist bestows on his followers a cause, one so grand that the world would be at loss without it. He is a revolutionary leader, a redeemer of mankind, an advocate for change and the harbinger of hope. His cause is always more important than the lives of his followers. He brainwashes them to such an extent that they willing kill and die for it.

The narcissist encourages his followers to sacrifice for the "cause". The bigger the sacrifice, the more copious will be their reward. At the center of the cause is him. The cause revolves around him. It's he alone who can make it happen and lead the

world to that Promised Land. This colossal cause cannot exist without him. He therefore, becomes the most important person in the world – The One who holds the key to mankind's salvation.

The cause is a means to the narcissist's personal end. It could be anything. For Jim Jones, the man who led over 900 people to their mass suicide in Guyana, it was "social justice." He was the messiah of that cause.

Hitler did not openly glorify himself. He promoted the superiority of the Arian race. To his votaries, it was not immediately clear that it was all about him. They thought it is about them, and that he was doing all this for their glory. However, he was the indispensable inspirer and fuehrer of that cause.

For Stalin the cause was communism. Anyone who disagreed with him was against the proletariat. The detractors had to be killed because they were the enemies of the people.

Muhammad did not ask his followers to worship him. He claimed to be "only a messenger." He adroitly demanded obedience to "Allah and his messenger." In one Quranic verse that I quoted in Chapter One, he made his god say: *"They ask you about the windfall (spoils of war). Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your di$ erence, and obey Allah and His Messenger if you are believers."* (Q.8:1)

Since Allah had no use for things stolen from a bunch of Arabs, all those spoils automatically had to go to his proxy, i.e. Muhammad. Since no one could see or hear Allah, all the obedience was to Muhammad. It was he who had to be feared because he was the only intermediary of this most fearsome god.

Allah was an indispensible tool of domination. Without him, would his followers have sacrificed their lives, killed people, including their own kin, looted and handed everything over to him? Allah was Muhammad's alter ego.

Muhammad preached against associating partners to Allah, while at the same time he posited himself as his partner in such a way that made them logically and practically inseparable.

Narcissists hide behind their fictitious cause. The Germans did not wage the war for Hitler. They fought for the cause that he sold them.

Dr. Vaknin writes: "Narcissists use anything they can lay their hands on in the pursuit of narcissistic supply. If God, creed, church, faith, and institutionalized religion can provide them with narcissistic supply, they will become devout. They will abandon religion if it can't."[125]

Islam was Muhammad's instrument of domination. Today, Muslims use Islam to overthrow governments. Islam is a political tool. Muslims become like putty in the hands of those leaders who invoke Islam. Mirza Malkam Khan (1831–1908), an Armenian who became Muslim and together with Jamaleddin Afghani launched the "Islamic Renaissance" (*An-Nahda*), had a slogan of unrivaled cynicism: "Tell the Muslims something is in the Quran, and they will die for you."[126]

The Legacy of the Narcissist

The narcissist wants to leave a legacy. On his deathbed, Muhammad egged on his followers to continue their jihad. Genghis Khan gave a similar command to his sons on his

deathbed. He told them he desired to conquer the world, but since he could no longer do it, they should fulfill his dream. For the narcissist, legacy matters. They have no regards for the lives they destroy. They want to be remembered. What frightens them is being forgotten.

At the age of 51, Hitler became aware of a tremor in his left hand. He usually hid it. As the disease advanced, he stayed away from the public. He realized his death was approaching. Instead of ending his madness, he became more resolute. He launched his attacks with a renewed sense of urgency, knowing he was in a race against time.

Islam is not just a religion. In its essence, it is an ideology of world domination. Its religious component is a thin veneer of icing on the cake. The mystical aspect of Islam was invented later by Muslim scholars and philosophers who gave esoteric interpretations to the Quran’s nonsensical words. They molded the religion according to their penchant. With the passage of time, those interpretations inherited the seal of antiquity and credibility. Without these interpretations, the Quran is an asinine book with no substance. The Salafis/Wahhabis are Muslim reformers who reject any interpretation. They follow the Quran literally. Hence, they promote jihad and terrorism.

Islam is a political creed. Its only goal is domination. It should be compared to Nazism and communism not to other religions. If we think of religion as a philosophy of life purported to educate mankind, to bring forth it potentials, to elevate the soul, to stimulate spirituality, to unite the hearts and to enlighten the mind, Islam fails that litmus test miserably.

The goal of the narcissist is to matter. He wants to be remembered. He doesn’t care whether he is remembered for good or for bad. For him, there is no di9erence between good

and bad. All he wants is to leave a legacy. In this sense Hitler, Stalin, Charles Manson and Jim Jones succeeded. They left a legacy and they will be remembered. So did Muhammad. Even when his faith is forgotten and he is left in the dustbin of history, he will remain the most influential person that has ever lived. To say that is an understatement. In fact, to paraphrase Jesus in John14:30, Muhammad is the Prince of the World.

Narcissist Wants To Be God

For the narcissist, what ultimately matters is power. He wants to be respected and noted. What he dreads is to be ignored. Narcissists are lonely and insecure. By projecting themselves as revolutionary leaders, harbingers of hope and ambassadors of great causes, they expect to attract votaries. The cause is a pretext. Narcissists invent fictitious gods and spurious causes. In reality they are the center of the cause. The more they elevate their false deities and the more they glorify their causes the more power they can garner for themselves.

Through Allah, Muhammad wielded unlimited authority over his followers and became the master of their lives. There is only one God, as vengeful as forgiving and as ruthless as companionate. He is at once, *Al–Mutakabbir* (The Proud One), *Al–Jabbar* (The Despot), *Al–Qahhar* (The Subduer), *Al– Khaßd* (The Abaser) *Al–Mudhell* (The Humiliator), *Al–Mumit* (The Death Giver) *Al–Muntaq im* (The Avenger), *Ad–Darr* (the Creator of the Harmful), as he is merciful, rightful, exalter, bestower and provider. Only through his messenger one can attain the bounties of this omnipotent and wanton god and stay away from his harm. This made Muhammad, God by proxy. To obey Allah meant to obey Muhammad and to displease him is to displease God. This is the ultimate power a narcissist seeks.

In his article "For the Love of God – Narcissists and Religion"[127] Vaknin explains this dynamism.

> God is everything the narcissist ever wants to be: omnipotent, omniscient, omnipresent, admired, much discussed, and awe–inspiring. God is the narcissist's wet dream, his ultimate grandiose fantasy. But God comes handy in other ways as well. The narcissist alternately idealizes and devalues figures of authority.
>
> In the idealization phase, he strives to emulate them, he admires them, imitates them (often ludicrously), and defends them. They cannot go wrong, or be wrong. The narcissist regards them as bigger than life, infallible, perfect, whole, and brilliant. But as the narcissist's unrealistic and inflated expectations are inevitably frustrated, he begins to devalue his former idols.
>
> Now they are "human" (to the narcissist, a derogatory term). They are small, fragile, error–prone, pusillanimous, mean, dumb, and mediocre. The narcissist goes through the same cycle in his relationship with God, the quintessential authority figure.
>
> But often, even when disillusionment and iconoclastic despair have set in – the narcissist continues to pretend to love God and follow Him. The narcissist maintains this deception because his continued proximity to God confers on him authority. Priests, leaders of the congregation, preachers, evangelists, cultists, politicians, intellectuals – all derive authority from their allegedly privileged relationship with God.
>
> Religious authority allows the narcissist to indulge his sadistic urges and to exercise his misogyny freely and openly. …The narcissist whose source of authority is religious is looking for obedient and unquestioning slaves upon whom to exercise his capricious and wicked mastery. The narcissist transforms even the most innocuous and pure religious sentiments into a cultish ritual and a virulent hierarchy. He preys on the gullible. His flock becomes his hostages.

> Religious authority also secures the narcissist's Narcissistic Supply. His coreligionists, members of his congregation, his parish, his constituency, his audience – are transformed into loyal and stable Sources of Narcissistic Supply. They obey his commands, heed his admonitions, follow his creed, admire his personality, applaud his personal traits, satisfy his needs (sometimes even his carnal desires), revere and idolize him.
>
> Moreover, being a part of a "bigger thing" is very gratifying narcissistically. Being a particle of God, being immersed in His grandeur, experiencing His power and blessings first hand, communing with him – are all Sources of unending Narcissistic Supply. The narcissist becomes God by observing His commandments, following His instructions, loving Him, obeying Him, succumbing to Him, merging with Him, communicating with Him – or even by defying him (the bigger the narcissist's enemy – the more grandiosely important the narcissist feels).
>
> Like everything else in the narcissist's life, he mutates God into a kind of inverted narcissist. God becomes his dominant Source of Supply. He forms a personal relationship with this overwhelming and overpowering entity – in order to overwhelm and overpower others. He becomes God vicariously, by the proxy of his relationship with Him. He idealizes God, then devalues Him, then abuses Him. This is the classic narcissistic pattern and even God himself cannot escape it .[128]

Narcissists hide behind the veneer of modesty, while they elevate their god, ideology, cause or religion. But all these are their alter ego – products of their imagination. They present themselves as an instrument of their mighty god or cause. The truth is the reverse. Their god and their cause are instruments for their aggrandizement. The cause is great, but it hinges on them.

Arkon Daraul tells a tale that elucidates the unbelievable control that narcissist cult leaders exert on their believers:

Two men in the year 1092 stood on the ramparts of a medieval castle – the Eagle's Nest – perched high upon the crags of the Persian mountains: the personal representative of the Emperor and the veiled figure who claimed to be the incarnation of God on earth. Hasan, son of Sabbah, Sheikh of the Mountains and leader of the Assassins, spoke: "You see that devotee standing guard on yonder turret–top? Watch!"

He made a signal. Instantly the white–robed figure threw up his hands in salutation, and cast himself two thousand feet into the foaming torrent which surrounded the fortress.

"I have seventy thousand men – and women – throughout Asia, each one of them ready to do my bidding. Can your master, Malik Shah, say the same? And he asks me to surrender to his sovereignty! This is your answer. Go!"

Such a scene may be worthy of the most exaggerated of horror films. And yet it took place in historical fact. The only quibble made by the chronicler of the time was that Hasan's devotees numbered "only about forty thousand." How this man Sabbah came by his uncanny power, and how his devotees struck terror into the hearts of men from the Caspian to Egypt, is one of the most extraordinary of all tales of secret societies. Today, the sect of the Hashishin (druggers) still exists in the form of the Ismailis (Ishmaelites), whose undisputed chief, endowed by them with divine attributes, is the Aga Khan.

[129]

Is the unconditional and consummate devotion of believers a sign of the veracity of their creed? Certainly not! In fact the reverse is true. Enlightened teachers never demand blind devotion. They encourage their disciples to "doubt everything and find your own light," as Buddha instructed his students. Akhenaten, the founder of monotheism taught, "True wisdom is less presuming than folly. The wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things but his own ignorance."

Doubt leads to knowledge and knowledge to enlightenment. Those who demand blind faith, certitude and devotion don't enlighten, but mislead. They don't liberate, but enslave. Doubt everything and everyone, except yourself. Doubt your beliefs, but not your potential, for doubt is the beginning of wisdom. It is what makes us free.

Narcissists are ruthless, but not stupid. They are aware of the hurt they cause. They enjoy that power. They demand unwavering submission and experience the sensation of godhood. They can decide whom to reward and whom to punish; who should live and who should die. The power to control lives is what drives psychopaths. This is what motivates serial killers. To be able to take lives is for them, the ultimate aphrodisiac. It makes them feel powerful. By taking lives they become like God. Pathological narcissism explains everything that Muhammad was. His ruthlessness, his outlandish claims of grandiosity, his eccentric generosity – devised to impress those who submitted to him and to establish his superiority, as well as his misplaced confidence, his self–assurance, his manic, and his charismatic personality, are all tell tales that the prophet of Islam su9ered from severe narcissistic personality disorder, a malignant self–love.

What Causes Narcissism?

A child who feels inferior, due to real or perceived social rejection, will try to compensate his feeling of inferiority by a subconscious neurotic mechanism, which the pioneering psychiatrist Alfred Adler coined "Superiority Complex." This involves exaggerating one's own achievements and putting down anyone the narcissist perceives as a threat.

Faulty parenting is the major contributing cause of narcissistic personality disorder. Permissive parents who give excessive praise, overindulge, spoil, fail to impose adequate discipline, and idealize the child are just as abusive to the child's character formation as those who beat them, ignore them or molest them. As a result, the child feels unprepared for adulthood. He grows up with an unrealistic view of life. Conversely, a child who does not receive enough support and encouragement may also develop a narcissistic personality.

Muhammad was given away in infancy to be raised by a stranger. Did his mother lack interest in him? Why did he not pray at her grave even when he was over sixty years old? Was he still resentful toward her?

Halima did not want to take baby Muhammad because he was an orphan of a poor widow. Did this a9ect the way she or her family treated him? Children can be cruel. Being an orphan in those days was a stigma. It still is in many Islamic countries. Muhammad's childhood condition was not conducive to building a healthy self–esteem.

Jon Mardi Horowitz, author of *Stress Response Syndromes*, explains: "When the habitual narcissistic gratifications that come from being adored, given special treatment, and admiring the self are threatened, the results may be depression, hypochondria, anxiety, shame, self–destructiveness, or rage directed toward any other person who can be blamed for the troubled situation. The child can learn to avoid these painful emotional states by acquiring a narcissistic mode of information processing."[130]

Muhammad's rage was evident from his childhood. In the raid of Hunain, a woman by the name of Shayma b. Harith was captured. Ibn Sa'd reports, "They treated her roughly as they brought her along and she told the Muslims that she was the

foster–sister of the apostle, but they did not believe her until they had brought her to the apostle… When she was brought to the apostle she claimed to be his foster–sister, and when asked for proof she said, 'The bite you gave me in my back when I carried you at my hip.'"[131] Muhammad recognized the mark and stretched out his robe for her to sit on and treated her kindly. Children bite when frustrated and to show their rage. It is obvious that Muhammad felt the deprivation of love at a very young age.

He indeed, had a difficult childhood. In Sura 93 verses 3–8 (quoted at the beginning of chapter one of this book) he tenderly calls to mind his lonesome orphanhood and reassures himself that Allah will be kind to him and will not forsake him. This shows how much the memory of his lonesome childhood pained him. The fact that he created an imaginary world to escape from reality, so vivid that it scared his foster parents, is another clue that his early childhood was anything but pleasant. Muhammad may not have remembered the details of what happened during his first years of life, but he bore the psychological scars for the rest of his life. To him, the imaginary world he created was real. It was a safe refuge, a pleasant oasis to retreat to and to escape from the harsh reality of his loneliness. In this imaginary world, he was loved, admired, powerful, important, and feared. He could be anything he wanted to be and compensate for the lack of attention he was getting from the world outside.

Vaknin notes:

> The true cause of Narcissism is not fully understood but it does start in early childhood (before the age of five). It is believed it is caused by serious and repetitive failures on the part of the child's Primary Object (parents or other caregiver). Adult Narcissists often come from homes where one or both parents severely neglected (ignored) or abused the child… ALL children (healthy and otherwise) when they are not allowed to do something by their parents will sometimes enter into a narcissistic state where they see themselves and act as if they are all powerful. This is healthy and natural as it

> gives the child the confidence needed to rebound from the parental rejection with self–confidence."[132]

Neglected children internalize a feeling of inadequacy. They come to believe they are undeserving of love. They react to this feeling of inferiority and defend their egos by puffing themselves up. They see their own weakness and feel that if others come to see it, they will not like them. So they invent fantastic stories and brag about their self–importance. Their imaginary power often originates from an external source. It could be their daddy or a strong friend. This kind of narcissism in children is normal. It becomes pathological, when they retain these thoughts into adulthood. That is what causes narcissistic personality disorder.

Muhammad always had imaginary friends. He saw them as ghosts who acted as his protectors. He finally replaced them with Gabriel and Allah. By becoming a messenger of Allah and presenting himself as his sole intermediary, he incarnated all of his powers.

At the age of six, after the death of his mother, Muhammad went under the tutelage of his aging grandfather, who spoiled him. Several hadiths show Abdul Muttalib was too permissive towards his orphaned grandson. He pitied and overindulged him. He would let him sit on his mat while his grownup sons sat reverentially around him.

Muhammad's claim that Abdul Muttalib had foreseen his greatness can be attributed to his wild imagination – a lie that he may have concocted and possibly believed. In one place he recounted that when his uncles wanted to remove him from the mat occupied by Abdul Muttalib, he bade them, "Let him alone for he has a great destiny, and will be the inheritor of a kingdom"[133] In another place he crowed hearing the old patriarch telling his nurse, "Beware lest you let him fall into the

hands of the Jews and Christians, for they are looking out for him, and would injure him!"[134] These are typical fantasies of narcissists, who think of themselves as so important that they believe everyone is after them to harm them out of jealousy. Jews and Christians are not looking for any messenger to injure him. The claim is absurd.

It is clear that Abdul Muttalib made Muhammad feel special. He pampered and loved his orphaned grandchild. The old man spoiled him. Muhammad interpreted that extra attention as the confirmation of his grandeur. The image he cast about himself in his fantasy world during his childhood was thus bolstered by his grandfather's overindulgence of him. He was reconfirmed to be unique, special, and exceptional.

After the death of Abdul Muttalib, his kind-hearted uncle Abu Talib, also treated him di9erently from other children. His status as an orphan, with no siblings, evoked pity. Both his grandfather and uncle showed excessive compassion and failed to impose discipline on him. All these extremes contributed to Muhammad developing a narcissistic personality. Psychologists J. D. Levine and Rona H. Weiss write:

> Just as we know, from the point of view of the physiologist, that a child needs to be given certain foods, that he needs to be protected against extreme temperatures, and that the atmosphere he breathes has to contain sufficient oxygen, if his body is to become strong and resilient, so do we also know, from the point of view of the depth-psychologist, that he requires an empathic environment, specifically, an environment that responds (a) to his need to have his presence confirmed by the glow of parental pleasure and (b) to his need to merge into the reassuring calmness of the powerful adult, if he is to acquire a
> firm and resilient self. [135]

Muhammad experienced neglect and abandonment in the first five or six years of his life, and permissiveness after that. Circumstances were therefore ripe and conducive for him to become a narcissist.

There is no record that Muhammad ever spoke of his mother. He visited her tomb after he conquered Mecca, but he refused to pray for her. What was the point of that visit? Was his vindication, a way to prove to her that despite her neglect, he had made it? On the other hand, he remembered his grandfather, who had showered him with love and provided for him plenty of narcissistic gratifications, fondly.

Psychologists tell us that the first five years of a child's life are the years that either make him or break him. Muhammad's emotional needs during the first five years of his life were not met. He carried the painful memories of those lonesome years into his adulthood and old age. He grew up insecure and had a fluctuating sense of self–worth, a weakness he tried to hide with overwhelming haughtiness, by growing a sense of entitlement, grandiosity, and an illusion of superiority.

He positioned himself as the partner of God and to make sure that no one would ever usurp that rank, he claimed to be the last messenger. His power was thus absolute and everlasting.

Khadijah's Infl uence on Muhammad

Khadijah's role in Islam has not yet been fully appreciated. Yet, her influence on Muhammad cannot be overemphasized. Khadijah should be regarded as Muhammad's partner in giving birth to Islam. Without her, perhaps, Islam would not exist.

Khadijah adored her young husband. There is no report that Muhammad ever worked after marrying Khadijah. After the marriage, her business went down the tubes. By her death, the family had become impoverished. Dejected by the world

and unable to interact with others as equal, Muhammad spent most of his time recluse, retreating to his a9able chimerical world.

In Vaknin's words, "To avoid such intolerable pain, some patients with Narcissistic Personality Disorder (NPD) socially withdraw and feign false modesty and humility to mask their underlying grandiosity. Dysthymic and depressive disorders are common reactions to isolation and feelings of shame and inadequacy."[136]

Muhammad would take enough food for several days, returning only when his provisions were finished to procure more and go back to his contemplative cave.

Khadijah remained at home. She took care of her nine children, but also of her husband who acted like an irresponsible child. She did not complain. She was happy to sacrifice. Why?

This is an important question. It suggests that Khadijah may have had her own personality disorder. She was what we would call today, a co-dependent. This crucial piece of puzzle will help us understand why she stood by her self-absorbed husband and when he told her of his bizarre hallucination, and feared he had been demon possessed, instead of becoming alarmed and calling an exorcist, she persuaded him that what he had seen was an angel and that he had become a prophet.

The National Mental Health Association defines co- dependency as:

> A learned behavior that can be passed down from one generation to another. It is an emotional and behavioral condition that affects an individual's ability to have a healthy, mutually satisfying relationship. It is also known as 'relationship addiction' because people with codependency often form or maintain relationships that are one-sided, emotionally destructive and/or abusive. The disorder was first identified about ten years ago as the result of years of studying

interpersonal relationships in families of alcoholics. Codependent behavior is learned by watching and imitating other family members who display this type of behavior.[137]

Khadijah was a dainty accomplished woman. She was the favorite daughter of her father Khuwaylid who relied on her, more than he did on his sons. She was, what in today's parlance we'd call, a "daddy's girl." She had rejected the hands of the powerful men of Mecca. But when she saw the youthful, but dispossessed and needy Muhammad, she fell in love with him on the spot and sent a maid to propose marriage.

On the surface it seems that Muhammad had such a magnetic personality that he mesmerized this powerful woman. This, however, is a superficial understanding of a complex dynamism. At the age of twenty five, no woman had ever shown interest in Muhammad.

The historian Tabari writes: "Khadijah sent a message to Muhammad inviting him to take her. She called her father to her house, plied him with wine until he was drunk, anointed him with perfume, clothed him in a striped robe and slaughtered a cow. Then she sent for Muhammad and his uncles. When they came in, her father married him to her. When he recovered from his intoxication, he said, 'What is this meat, this perfume, and this garment?' She replied, 'You have married me to Muhammad bin Abdullah.' 'I have not done so,' he said. 'Would I do this when the greatest men of Mecca have asked for you and I have not agreed, why would I give you to a bum?'"[138]

The party of Muhammad replied indignantly that the alliance had been arranged by Khuwaylid's own daughter. The old man drew his sword in anger and the relatives of Muhammad drew theirs. Blood was to be shed when Khadijah

intervened and made her love for Muhammad known and confessed to having masterminded the whole proceeding. Khuwaylid was then pacified, resigned to the *fait accompli* and reconciliation ensued.

How can one explain a seemingly levelheaded and successful woman suddenly fall in love with an indigent youth
15 years her junior? This erratic behavior belies a certain personality disorder.

Evidence suggests that Khadijah's father was an alcoholic. Khadijah must have known her father's weakness for the intoxicant to devise such an intricate and audacious plan. Non– alcoholic people often drink in moderation and hardly alone. Khuwaylid became drunk before the arrival of the guests.

Now, why should this matter at all? Because it's another piece of the puzzle in support of the theory that Khadijah was a co–dependent. Children of alcoholics often develop co– dependency.

Khadijah's father was overly protective of her and had high expectations for her. From his reaction to the marriage of his 40–year–old daughter to an ordinary man and his saying, "the greatest men of Mecca have asked for you and I have not agreed," we can deduce that Khadijah was the apple of his eyes. Khuwaylid had other children too, including a few sons, but this daughter was his pride and joy. She was his only accomplished o9spring. At this time Khadijah was the wealthiest woman in Mecca.

Children who are placed on a pedestal by their needy parents grow in their shadow. They often develop Co– dependency Personality Disorder. They become obsessed with their father (or mother) and see their own function in making their parents look good in the eyes of the outsiders. They are

expected to be the “*wunderkind.*” They strive to live up to that expectation and not to disappoint their parents.

Under the constant demand for better performance, the child becomes unable to develop her own independent personality. She seeks her fulfillment in satisfying the needs of her perfectionist and narcissistic parent. She does not feel loved for *who* she is, but rather for *how* she performs. The alcoholic parent unloads his own emotional baggage on his children, especially on the one with more potential. He expects her to excel in everything and to make up for his own failures.

Co–dependents cannot find fulfillment and happiness in normal and emotionally healthy relationships that can happen only among equals. Only in the capacity of *caregivers* and *pleasers* can they find their equilibrium. The “perfect” match for a co–dependent is a needy narcissist.

Khadijah rejected her successful and mature suitors, and fell in love with a poor young man who was both emotionally and financially needy. Co–dependents confuse love with pity. They have the tendency to love people they should pity and rescue.

Vaknin uses the term “inverted narcissism” instead of co– dependency. Here is what he says about the co–dependent– narcissist relationship. “The inverted narcissist can only truly FEEL anything when he is in relationship with another narcissist. The inverted narcissist is conditioned and programmed from the very beginning to be the perfect companion to the narcissist – to feed their Ego, to be purely their extension, to seek only praise and adulation if it brings greater praise and adulation to the narcissist.”[139]

This explains why a successful and beautiful woman like Khadijah would become interested in a needy young man like

Muhammad. Although inverted narcissists tend to be successful in their careers, their relationships are often unhealthy. Vaknin make clear that:

> In a primary relationship, the inverted narcissist attempts to re–create the parent–child relationship. The invert thrives on mirroring to the narcissist his own grandiosity and in so doing the invert obtains his OWN Narcissistic Supply (the dependence of the narcissist upon the invert for their Secondary Narcissistic Supply). The invert must have this form of relationship with a narcissist in order to feel complete and whole. The invert will go as far as he needs to ensure that the narcissist is happy, cared for, properly adored, as he feels is the narcissist's right. The invert glorifies his narcissist, places him on a pedestal, enduresany and all narcissistic devaluation with calm equanimity, impervious to the overt slights of the narcissist.[140]

The marriage of Muhammad and Khadijah was made in heaven (no pun intended). Muhammad was a narcissist who craved constant praise, attention and adulation. He was poor and emotionally needy. He was an adult, but his inner child was still yearning for attention. He was in need of someone to take care of him, to provide for him – someone to exploit and abuse, the way an infant exploits and abuses his mother.

The relationship between a mother and her infant is narcissistic–co–dependent relationship. A mother is emotionally co–dependent on her child, and children are by nature narcissist. She endures all their abuses joyfully. This is healthy and normal. But it's not healthy when this dynamism exists between two adults.

The emotional maturity of the narcissist is frozen at childhood. His infantile needs have never been satisfied. He is constantly trying to procure for those childish needs.

If the narcissistic needs of children are not satisfied in their childhood, their emotional maturity halts at that stage. In their adulthood, they seek the attention that they missed during their childhood. They become emotionally dependent on others, their mates and even their children.

Muhammad's need for love was expressed by him on many occasions. Ibn Sa'd quotes him saying, the families of Quraish are all related to me and even if they don't love me for the message I am bringing them, they should love me because of my kinship to them.[141] In the Quran he said: "No reward do I ask of you for this except the love of those near of kin."[142] These words are desperate cries of one craving love and attention.

Bukhari says, The Prophet was holding Umar's hand. 'O Allah's Apostle! You are dearer to me than everything except my own self.' The Prophet said, 'No, by Him in Whose Hand my soul is, you will not have faith till I am dearer to you than your own self.' Then Umar said, 'However, now, by Allah, you are dearer to me than my own self.' The Prophet said, 'Now, Umar, you are a believer.'[143]

Khadijah, on the other hand, was an inverted narcissist who needed someone to fulfill her own fantasies as a caregiver. Not only does the co-dependent not mind being taken advantage of, she actually enjoys it.

Vaknin writes: "The inverted narcissist feeds on the primary narcissist and this is his narcissistic supply. So these two typologies can, in essence become a self-supporting, symbiotic system. In reality though, both the narcissist and the

inverted narcissist need to be well aware of the dynamics of this relationship in order to make this work as a successful long– term arrangement."[144]

Psychologist Dr. Florence W. Kaslow, explaining this symbiosis, says that both parties have personality disorders (PDs) – but on opposite ends of the spectrum. "They seem to have a fatal attraction for each other in that their personality patterns are complementary and reciprocal – which is one reason why, if they get divorced, they are likely to be attracted over and over to someone similar to their former partner."[145]

The symbiotic relationship between Muhammad and Khadijah worked to perfection. He no longer needed to be preoccupied with work or money and spent his days wandering in the caves and wilderness of his fertile fantasies, in the a9able realm where he was loved, admired, and respected. Khadijah became engulfed in him and in attending to his needs to such an extent that she neglected her commerce and her thriving business dwindled and her wealth evaporated. She must have been around fifty years old when her youngest child was born. She stayed home while her husband was away most of the time, a recluse in his mental and physical caves.

According to Vaknin, "the inverted narcissist is extinguishingly selfless, sacrificial, even unctuous in his interpersonal relationships and will avoid the assistance of others at all costs. He can only interact with others when he can be seen to be giving, supportive, and expending an unusual e9ort to assist."[146]

Vaknin defines co–dependents as "people who depend on others for their emotional gratification and the performance of Ego or daily functions. They are needy, demanding, submissive, fear abandonment, cling, and display immature behaviours in

their e9ort to maintain the 'relationship' with their companion or mate upon whom they depend."[147]

Melody Beattie, author of *Codependent No More*, says that co- dependents unconsciously pick troubled partners in order to have purpose, be needed and feel fulfilled.

A sensible person would have interpreted Muhammad's bizarre experience as psychosis or "demon possession," as they used to call it then. Muhammad himself thought he had become a *kahin* (sorcerer) or demon-possessed. The wise people of Mecca thought he had become a *majnoon* (possessed by jinns / insane). But such a thought was too much to bear for Khadijah, who sought her fulfillment and happiness in fulfilling the needs of her husband. She had to cling to her narcissist at any cost. As a co-dependent, Khadijah felt the urge to step in, be helpful, give advice, and salvage her source of narcissistic supply.

Khadijah can be classified as 'vicarious co-dependent.' Vaknin says, "Vicarious co-dependents live through others. They 'sacrifice' themselves in order to glory in the accomplishments of their chosen targets. They subsist on reflected light, on second-hand applause, and on derivative achievements. They have no personal history, having suspended their wishes, preferences, and dreams in favor of another's."[148]

The narcissist often demands sacrifices from people around him and expects them to become his co-dependents. They also live above the moral code. They feel too important to abide by any morality or rule. The co-depenant is more than eager to comply.

The Case of a Narcissist

John de Ruiter is a self–proclaimed messiah from Alberta, Canada. His followers worship him like God. "One day we were sitting around the kitchen smoking cigarettes," said Joyce, de Ruiter's estranged wife of 18 years, in an interview. "He was talking about my 'death.' He acknowledged that I had gone through a lot of dying, which was a good thing. I had let go of ninety–five percent of the life that I had to let go of. But he said I wasn't letting myself go completely. He suggested that my ultimate death would be if he took on two more wives." Joyce said she thought he was joking. He wasn't. He brought up the matter a second time, and asked Joyce if she thought his three wives could live in the same house.[149]

Fortunately, Joyce was not co–dependent enough to agree to this much humiliation and left her degenerate narcissist husband. A true co–dependent would do anything to appease her narcissist. The relationship of a co–dependent and her narcissist is sadomasochism.

Unfortunately for mankind, Khadijah was a real co– dependent who was willing to sacrifice everything for her adored narcissist. It was she who encouraged Muhammad to pursue his prophetic ambition and spurred him in that direction. When Muhammad's epileptic seizures ceased, Khadijah was disappointed. Ibn Ishaq writes: "After this, Gabriel did not come to him for a while and Khadijah said, 'I think that your Lord must hate you.'"[150] This demonstrates her eagerness for her narcissist to become a prophet.

Muhammad did not take other wives when Khadijah was still alive. He was living o9 her money and in her house. Furthermore, the majority of Meccans derided him. He was called a lunatic. No one would have married him even if he had money of his own and Khadijah had not been an issue. In Mecca, his followers were a handful of teenagers and slaves

with only a few women among them. None was eligible for him to marry. Had Khadijah survived to see Muhammad's rise to power, she probably would have had to put up with her husband's vagaries and the humiliation of sharing him with younger and prettier women.

After her death, Muhammad never found another co- dependent to take care of his emotional needs like she did. Instead, he became a sexual butterfly. A month after his wife's death, he convinced his loyal follower, Abu Bakr, to betroth to him his six-year-old daughter, Aisha. Abu Bakr tried to dissuade him, saying, "But we are brothers." Muhammad reassured him they were only brothers in faith and that his marriage to that little girl was okay.[151]

He further told Abu Bakr that Aisha had been shown to him twice in dreams in which he saw an angel carrying her wrapped in a silken piece of cloth. "I said (to myself), 'If this is from Allah, then it must happen.'"[152]

Now Abu Bakr was left with two options: To Leave Muhammad, for whom he had made so many sacrifices, denounce him, call him a liar and go back to his people and acknowledge he had been a fool, or to do whatever he asked of him. This is often the difficult choice cultists must make. Abu Bakr had even built a mosque in the backyard of his house. He would often cry when reciting Muhammad's allegedly revealed verses. Denouncing him at this stage was not easy. Cultists are trapped. They have often sacrificed so much that going back for them is more painful than submitting.

Vaknin describes the hold that narcissists have on their cultists from their own perspective: "I lie to your face, without a twitch or a twitter, and there is absolutely nothing you can do about it. In fact, my lies are not lies at all. They are the truth, my truth. And you believe them, because you do, because they do

not sound or feel like lies, because to do otherwise would make you question your own sanity, which you have a tendency to do anyway, because from the very beginning of our relationship you placed your trust and hopes in me, derived your energy, direction, stability, and confidence from me and from your association with me. So what's the problem if the safe haven I provide comes with a price? Surely I am worth it and then some."[153]

Bob Larson writes: "Cult leaders know that once an initiate has been reconditioned to accept their particular worldview and as soon as he feels a sense of meaningful belonging, his mind will be ready to accept any teaching, including a belief that the leader represents God."[154]

Abu Bakr pleaded with Muhammad to wait three more years before consummating the marriage. Muhammad agreed and meanwhile, he married Sauda, the widowed wife of one of his followers, a few days later.

Muhammad created a harem with a score of women. He tried to compensate the loss of Khadijah with an abundance of young women. He kept adding to the collection of his wives and concubines, but none could meet his emotional needs the way Khadijah did. He needed a mother to take care of his inner child, something his teenager wives could hardly be, to a man who could have been their grandfather.

Muhammad's Belief in His O wn Cause

From his early youth, Muhammad attended the annual fair in Okaz, where people from all over Arabia met for commerce and fun. Christian preachers read stories of the Biblical

prophets to their captivated audiences and other storytellers narrated the legends of kings. Muhammad was fascinated by those stories. Being loved and respected were the only thoughts that had occupied his young mind. “How great it would be to be a prophet and maybe also a king, to be loved, respected and feared!” he must have thought while listening to those stories. Now, his wife was reassuring him that he had become a prophet and his fantasy had become a reality. It seemed that God had finally looked upon him mercifully, had chosen him from amongst all the people and had raised him to invite people to submit.

You cannot attract followers if you have the slightest shadow of doubt. Muhammad was convinced of his mission. His thoughts were grand. In fact it was these grandiose thoughts and his unwavering faith in unlimited success that kindled his followers to rise and to champion his cause, to wage war, assassinate, loot and kill, even their own fathers, for him. He thought to be special and entitled to have exceptional privileges.

He was manipulative and exploitative. He built his empire without fighting a single battle personally. By promising other worldly rewards and a paradise of infinite orgies, he made others fight for him, spend their wealth for his cause, sacrifice their lives, make him rich, and catapult him to the acme of power.

Narcissists are masters of lies. Ironically, they themselves are the first victims of their own deception. They compensate their intolerably poor self–images by inflating their egos with grandiosity. They turn themselves into glittering images of immense grandeur surrounded by walls of denial. Through this self–deception they become impervious to external criticism and to their roiling sea of doubts. Narcissists are pathological liars, while they believe in their own lies. So

precarious is their house of cards that they cannot tolerate any dissention.

Vaknin says, “The narcissist is ever in the pursuit of excitement and drama intended to alleviate his all-pervasive boredom and melancholy. Needless to say, both the pursuit itself and its goals must conform to the grandiose vision that the narcissist has of his (False) Self. They must be commensurate with his vision of his uniqueness and entitlement.”[155]

This explains Muhammad’s constant warfare. The drama, the rush of adrenaline and excitement were his narcissistic supplies. However, in a sense he was “honest.” The narcissist is the first to believe in his own malarkey.

Vaknin explains: “Granted, the narcissist’s hold on reality is tenuous (narcissists sometimes fail the reality test). Admittedly, narcissists often seem to believe in their own confabulations. They are unaware of the pathological nature and origin of their self-delusions and are, thus, technically delusional (though they rarely su9er from hallucinations, disorganized speech, or disorganized or catatonic behaviour). In the strictest sense of the word, narcissists appear to be psychotic.”[156]

He says however, that narcissists, while masters of self- deception or even malignant con-artistry, “are usually fully aware of the di9erence between true and false, real and make- believe, the invented and the extant, right and wrong. The narcissist consciously chooses to adopt one version of the events, an aggrandizing narrative, a fairy-tale existence, a ‘what-if’ counter-factual life. He is emotionally invested in his personal myth. The narcissist feels better as fiction, than as fact – but he never loses sight of the fact that it is all just fiction. The narcissist is in full control of his faculties, cognizant of his

choices, and goal–oriented. His behavior is intentional and directional. He is a manipulator, and his delusions are in the service of his stratagems. Hence his chameleon–like ability to change guises, his conduct, and his convictions on a dime…The narcissist attempts to condition his nearest and dearest to positively reinforce his delusional False Self."[157] In the case of Muhammad, that role was played by Khadijah.

This is somewhat difficult to understand. On the one hand, Vaknin says the narcissist never loses sight of the fact that it is all of his fiction, and on the other, he says that the narcissist's hold on reality is tenuous and that often he believes in his confabulations. Although these two statements present a logical dilemma for normal people, they are both true in the case of narcissists who lie and then go on to convince themselves of those lies, as if they were absolute truth, and who will also change their narrative whenever it suits them.

We tend to believe that either a person is insane or he is a liar and that the two are mutually exclusive. This is not true. Often criminals plead insanity to escape punishment. Courts and even many mental health professionals have fallen for this deception. This folly has reached the absurd. James Pacenza, a 58–year–old man who was fired for spending his time visiting adult Internet chat–rooms at work, sued his employer (IBM) for wrongful dismissal, claiming that he was addicted to online chat–rooms and IBM should have o9ered him sympathy and treatment instead of firing him. He was awarded $ 5,000,000 compensation.[158]

The truth is that narcissists are fully aware of their actions. New York serial killer David Berkowitz, who called himself "Son of Sam," escaped capital punishment because his crimes were so horrendous and senseless that everyone thought he was insane and therefore not responsible for his actions. Actually he knew what he was doing. As a narcissist, he craved attention and left

clues to be found. The exhilaration of reclaiming all the celebrity status that surrounded the case was more impelling to him than his freedom. He simply could not pass the opportunity of basking in the glory of fame. What Berkowitz did was consistent with psychopathic narcissistic personality disorder. When he was caught and locked in prison, he decided to become a born-again Christian. Why did he not do this before? Did he undergo a mental surgery in prison? No! He simply decided to change tactic to gain the attention that he so intensely craved. In prison, the only way to do that was to feign piety. The narcissist is a chameleon. He carefully monitors others to see what elicits more attention and then acts accordingly.

Narcissists are aware of their actions. They know the di9erence between right and wrong. They seek attention and will do anything to get it. If they can get it by becoming serial killers, they become serial killers; and if they can get it by becoming religious, that is what they become.

The serial killer is addicted to the “high” that he gets by exerting power over his victim. To a great extent, we can compare him to a smoker. Both the smother and the killer know that what they do is wrong. Yet their urges are stronger than their willpower and they give in to their urges. The smoker kills himself slowly, one cigarette at a time, and the serial killer kills others. Why doesn’t a smoker stop when he knows that nicotine kills him? It is because he is addicted to it. Likewise, the narcissist psychopath is addicted to the adrenaline rush and the excitement of playing god.

Narcissists know what they do is wrong because they don’t like to be on the receiving end of it. Muhammad raided villages; and after massacring unarmed civilians, he looted their belongings. Yet, he tortured to death those who killed one of his shepherds and stole his stolen camels. He raped women

captured in his raids, even if they were married; yet he could not stand anyone looking at his wives and ordered them to cover themselves. He prohibited killing and stealing, but he justified his own mass murders and loots. As a narcissist, he believed to be entitled to special rights and at liberty to do anything his whims dictated. Muhammad was both insane *and* a liar. This is possible only if you are a psychopathic narcissist.

Did the Meccans call Muhammad Honest?

Muslims claim that Muhammad was known to be an honest man as the Meccans called him *Amin*. This claim is disingenuous. *Amin* means trustee. It was the title of those who sold and bought merchandise on behalf of others. One is called school trustee, or city trustee because of his profession. The title "*Amin*" is a label for every sort of profession. Here are some examples: *Amin El–Makataba* (Trustee of the library); *Amin El– Shortaa* (Police Trustee); and *Majlass El–Omnaa* (Council of Trustees.)

Abul Aas, husband of Zeinab, Muhammad's daughter, was also called Amin because of his profession.[159] He did not convert until he was forced to. Muhammad ordered Zeinab to leave him unless he converted.

Muhammad acted as the trustee (Amin) for Khadijah once, when he took her merchandise to Damascus and sold it on her behalf. Had the Meccans believed Muhammad to be trustworthy they would not have derided him when he told them that he had received a message from God. According to Muhammad's own admission made in the Quran, those who knew him best called him a liar and a madman, (Q.15:6) a charge that he denied by making his Allah testify: "Therefore continue to

remind, for by the grace of your Lord, you are not a soothsayer, or a madman." (Q.52:29)

More on the Policy of Divide and Rule

As stated in the previous chapter, Muhammad severed his followers' ties to their families in order to secure his absolute dominance over them. He ordered his Meccan followers who had immigrated to Medina, not to contact their relatives back home. Despite his warnings, some of them did, probably because they needed money for their sustenance. To stop this, he dictated the following verse.[160]

> *O you who believe! Take not my enemies and yours as friends (or protectors), – o$ ering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because you believe in Allah your Lord! If you have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that you conceal and all that you reveal. And any of you that do this has strayed from the Straight Path .*[161]

We see this urge to alienate in a later verse too. *"O you who believe! Take not for protectors your fathers and your brothers if they love inßdelity above Faith: if any of you do so, they do wrong.* (Q. 9:23)

Why was Muhammad so keen to isolate his followers? Vaknin explains: "The narcissist is the guru at the centre of a cult. Like other gurus, he demands complete obedience from his flock: his spouse, his o9spring, other family members, friends, and colleagues. He feels entitled to adulation and special treatment by his followers. He punishes the wayward and the straying lambs. He enforces discipline, adherence to his

teachings, and common goals. The less accomplished he is in reality – the more stringent his mastery and the more pervasive the brainwashing."[162]

This was something Muhammad could not accomplish while his followers still lived in Mecca, where they could, if things got tough, return to their families. To isolate their followers, cult leaders often enclose them in compounds where they can brainwash and control them. At first, Muhammad sent the early believers to Abyssinia, but later, when he made a pact with the Arabs of Yathrib, he chose that town as his compound. He even changed the name of Yathrib and called it *Medinatul Nabi*, Prophet's Town.

Vaknin says: "The – often involuntary – members of the narcissist's mini-cult inhabit a twilight zone of his own construction. He imposes on them a shared psychosis, replete with persecutory delusions, 'enemies,' mythical narratives, and apocalyptic scenarios if he is flouted."[163]

Note how accurately the above description applies to Muhammad and Muslims who up to this day have persecutory delusions and see enemies everywhere. They believe in mythical narratives such as angels and jinns, and fairy tales like Mi'raj (ascension of Muhammad to heaven), Doomsday, and more.

According to Vaknin, "the narcissist's deep-rooted conviction that he is being persecuted by his inferiors, detractors, or powerful ill-wishers, serves two psychodynamic purposes. It upholds the narcissist's grandiosity and it fends o9 intimacy."[164]

Vaknin writes:

> The narcissist claims to be infallible, superior, talented, skilful, omnipotent, and omniscient. He often lies and confabulates to support these unfounded claims. Within his cult, he expects awe, admiration, adulation, and constant attention

commensurate with his outlandish stories and assertions. He reinterprets reality to fit his fantasies. His thinking is dogmatic, rigid, and doctrinaire. He does not welcome free thought, pluralism, or free speech, and doesn't brook criticism and disagreement. He demands – and often gets – complete trust and the relegation to his capable hands of all decision–making. He forces the participants in his cult to be hostile to critics, the authorities, institutions, his personal enemies, or the media – if they try to uncover his actions and reveal the truth. He closely monitors and censors information from the outside, exposing his captive audience only to selective data and analyses."[165]

By elucidating the characteristics of the narcissist, Vaknin, unintentionally and yet with astounding accuracy describes Muhammad's mind and the Muslim mind–set. Muslims are narcissists to the extent that they emulate their prophet.

A Comparison between Islam and the Cult of the Narcissist

The following is a description of the cult of the narcissist. But first, let us see what Vaknin says about the cult of the narcissist:

> The narcissist's cult is "missionary" and "imperialistic." He is always on the lookout for new recruits – his spouse's friends, his daughter's girlfriends, his neighbors, new colleagues at work. He immediately attempts to 'convert' them to his 'creed' – to convince them how wonderful and admirable he is. In other words, he tries to render them Sources of Narcissistic Supply.
>
> Often, his behavior on these 'recruiting missions' is di9erent to his conduct within the 'cult'. In the first phases of wooing new admirers and proselytizing to potential 'conscripts' – the narcissist is attentive, compassionate, empathic, flexible, self–e9acing, and helpful. At home, among the "veterans" he is tyrannical, demanding, willful, opinionated, aggressive, and exploitative.

As the leader of his congregation, the narcissist feels entitled to special amenities and benefits not accorded the "rank and file." He expects to be waited on hand and foot, to make free use of everyone's money and dispose of their assets liberally, and to be cynically exempt from the rules that he himself established (if such violation is pleasurable or gainful).

In extreme cases, the narcissist feels above the law – any kind of law. This grandiose and haughty conviction leads to criminal acts, incestuous or polygamous relationships, and recurrent friction with the authorities.

Hence the narcissist's panicky and sometimes violent reactions to "dropouts" from his cult. There's a lot going on that the narcissist wants kept under wraps. Moreover, the narcissist stabilizes his fluctuating sense of self–worth by deriving Narcissistic Supply from his victims. Abandonment threatens the narcissist's precariously balanced personality.

Add to that the narcissist's paranoid and schizoid tendencies, his lack of introspective self–awareness, and his stunted sense of humor (lack of self– deprecation) and the risks to the grudging members of his cult are clear.

The narcissist sees enemies and conspiracies everywhere. He often casts himself as the heroic victim (martyr) of dark and stupendous forces. In every deviation from his tenets he espies malevolent and ominous subversion. He, therefore, is bent on disempowering his devotees – by any and all means.
The narcissist is dangerous.[166]

Now let us see if there are similarities between this description and what we know about Muhammad and his religion.

Islam is both missionary and imperialistic. Muhammad's main objective was to conquer and dominate. He tried to force everyone to convert to his cult, starting with his family and relatives. He asked Abu Talib, his uncle and guardian, to convert to Islam on the patriarch's deathbed. When the dying

man declined, Muhammad refused to pray for him and condemned him to hell. In consideration for what Abu Talib had done for him, he conceded to place him in a shallow hell where fire would reach only to his ankles, but would boil his brain. He managed to convert his uncle's children and many younger members of his clan.

When he was still weak with few followers, he was courteous, attentive, compassionate, flexible, helpful and even feigned humility. There is a sharp contrast between the Quranic verses written during this period and those written in Medina when he became powerful. In Medina, he became demanding, tyrannical, willful, aggressive, and exploitative. There he raided villages and towns and after killing unarmed men and looting them, demanded survivors to submit to him, pay jizyah, or face death.

The following are a few examples of the Meccan verses:

1. Be patient with what they say, and part from them courteously. (Q.73:10)
2. To you be your religion, and to me my religion. (Q. 109:6)
3. Therefore be patient with what they say, and celebrate (constantly) the praises of your Lord. (Q.50:39)
4. Speak well to men. (Q.2:83)
5. We well know what the infidels say: but you are not to compel them. (Q.50:45)
6. Hold to forgiveness; command what is right; but turn away from the ignorant. (Q.7:199)
7. Pardon thou, with a gracious pardoning. (Q.15:85)
8. Tell those who believe, to forgive those who do not look forward to the Days of Allah. (Q.45:14)
9. Those who follow the Jewish (scriptures), and the Christians – any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve. (Q.2:62)
10. And do not dispute with the followers of the Book except by what is best. (Q.29:46)

Compare the above to verses written in Medina, after he had become powerful.

1. Oh you who believe! Murder those of the disbelievers and let them find harshness in you. (Q.9:123)

2. I will instill terror into the hearts of the unbelievers: smite above their necks and smite all their finger-tips o9. (Q.8:12)

3. Whoso desires another religion than Islam, it shall not be accepted of him. (Q.3:85)

4. Slay the idolaters wherever you find them. (Q.9:5)

5. Kill them wherever you find them, and drive them out from wherever they drove you out. (Q.2:191)

6. Fight them on until there is no more dissension and religion becomes that of Allah. (Q.8:39)

7. Fight them, and Allah will punish them by your hands, cover them with shame. (Q.9:14)

8. Make no excuses: you have rejected Faith after you had accepted it. If we pardon some of you, we will punish others amongst you, for that they are in sin. (Q.9:66)

9. You who believe! Verily, the Mushrikû n (unbelievers) are Najasun (impure). So let them not come near Al-Masjid-al-Harâ m (the grand mosque at Mecca) after this year. (Q.9:28)

10. Fight those who do not believe in Allah and the last day… and fight People of the Book, who do not accept the religion of truth (Islam) until they pay tribute by hand, being inferior. (Q.9:29)

This much should suffice as evidence that Muhammad changed drastically after he came to power. The gentle, attentive, compassionate, and empathic preacher was transformed into a tyrannical, ruthless, and willful despot.

It was after the battle of Badr that the cruel and vindictive spirit of Muhammad began to display itself. Muir narrates:

> The prisoners were brought up before him. As he scrutinized each, his eye fell fiercely on Nadr, the son of Harith (Muhammad's own cousin who was a poet and critical of him). 'There was death in that glance,' whispered Nadr, trembling, to a bystander. 'Not so,' replied the other; 'it is but your own imagination.'
>
> The unfortunate prisoner thought otherwise, and besought Mus'ab (a friend of him who had converted to Islam) to intercede for him. Mus'ab reminded him

that he had denied the faith and ridiculed Muhammad. ‘Ah!’ said Nadr, ‘had the Quraish made you a prisoner, they would never have put you to death!’ ‘Even were it so,’ Mus’ab scornfully replied, ‘I am not as you are; Islam has rent all bonds asunder.’ (Emphasis added) Mus’ab the captor, seeing that the captive, and with him the chance of a rich ransom, was about to slip from his hands, cried out, ‘The prisoner is mine!’ At this moment, the command to “strike o9 his head!’ was interposed by Muhammad, who had been watching all that passed. ‘And, O Lord!’ he added, ‘do thou of thy bounty grant unto Mus’ab better prey than this?’ Nadr was forthwith beheaded by Ali.

Two days afterwards, about half–way to Medina, Oqba, another prisoner, was ordered out for execution. He ventured to expostulate, and demand why he should be treated more vigorously than the other captives. ‘Because of your enmity to God and to his Prophet,’ replied Muhammad. ‘And my little girl!’ cried Oqba, in the bitterness of his soul, ‘Who will take care of her?’ – ‘Hellfire!’ exclaimed the heartless conqueror; and on the instant his victim was hewn to the ground. ‘Wretch that he was!’ continued Muhammad, ‘and persecutor! Unbeliever in God, in his Prophet, and in his Book! I give thanks unto the Lord that has slain you, and comforted mine eyes thereby. ’[167]

There is a tender love story in all this that highlights even more the ruthlessness of Muhammad. After some of the prisoners captured in the battle of Badr were put to death, because they had insulted Muhammad years earlier, when he was in Mecca, an o9ence a narcissist is incapable of forgiving, the rest were kept for ransom. Among them was Abul Aas, the above mentioned husband of Muhammad’s daughter, Zeinab. The families of the prisoners procured what the bandit demanded to rescue their loved ones from death. Zeinab sent a necklace with precious stones, which she had received from her mother Khadijah at her wedding. Upon seeing that necklace and recognizing it as once worn by Khadijah, Muhammad was moved. He agreed to release Abul Aas without ransom provided

that Zeinab abandon him and come to Medina. Other captives had to pay ransom for their release.

This man was incapable of any act of kindness or of giving anything up without demanding something in exchange. Even his largesse was designed to impress the recipients and win them over to his side.

To save her husband, Zeinab joined his father in Medina and Abul Aus was released. In the sixth year of Hijra, Muhammad sent 170 armed men to raid a merchant caravan that was coming back to Mecca from Syria. Abul Aus, who was the trustee of that caravan was captured again and was brought to Medina along with the survivors and the loot. Upon hearing of her husband's capture, Zeinab went to the mosque and announced in loud voice that she has given protection to Abu Aus. Muhammad then accepted that protection and declared "Believers are protectors of one another and they can grant protection to any one they choose. I too grant protection to anyone that Zeinab protects."[168]

Nonetheless, he ordered that as long as Abul Aas remains an infidel his marriage with his wife is null. Abul Aus returned to Mecca, but could not bear the separation from his beloved wife and agreed to convert to Islam in order to be with her. Muhammad ordered him marry his wife again as his original marriage had become automatically null upon her conversion to Islam. Shortly after his reunion with his wife, Zeinab became ill and died.

To this day Muslims use this kind of blackmail to coerce their fiancés or spouses to convert to Islam. Unfortunately, many give in and submit. Such marriages are often nightmarish. The person who is forced to convert feels abused and cheated and they lose the respect of their Muslim spouse. Spineless people neither deserve nor will have respect. The

right thing is to leave the abusive Muslim partner. Never submit to bullying in your marriage because it reduces your standing. Never get involved romantically with a Muslim unless you are after trouble.

Muslims present Islam as a religion of peace and tolerance, and will assume a smiling countenance to proselytize potential recruits. They are extremely helpful, loving and charming to those whom they want to woo. They particularly wear a big smile in front of the media. Among themselves, however, they act very di9erently. They are tyrannical and demanding. Once you convert to Islam and the honeymoon is over, Muslims will drop the smiling mask and become high-handed, aggressive, and abusive. They expect the convert's questioning of Islam to end, and after conversion any possibility of going back is considered terminated. This is consistent with cultic behaviour.

Muhammad felt entitled to special benefits and treatments not accorded to his followers. Not only he did things that were ethically wrong, even in the primitive society in which he lived, but, he also went against his own stated rules. He did whatever he pleased and when that shocked his followers, he brought a verse from Allah to justify his actions and silence the critics. With a verse from Allah under his belt, anyone whispering a word against his indecency would be denying God and the punishment of such person is beating, death, or both. What Muhammad said was *faslul-khitab* (the end of discussion). Examples abound. Here are a few:

License to Lie

The Quran limits believers to four wives. However, Muhammad thought that he should not be restricted by his own rules and therefore, made his Allah reveal verses 33:49–50 telling he was exempt and could have any number of womenhe pleased, as wives, concubines or sex slaves. Then he added "This only for you, [O Muhammad] and not for the Believers in order that there should be no difficulty for you. And Allah is Oft–Forgiving, Most Merciful."

What difficulty? The difficulty to control his lustfulness? Are we to believe in a man who found it difficult to control his basest animal instincts, as the best of creation? Don't actions speak louder than words? On one hand he was full of blemish, and on the other, he spoke of himself so loftily and praised himself.

Remember that while still in Mecca, living o9 the wealth of his wife Muhammad did not dare to bring another woman to her house. All his vagaries started when he came to power. Are we to believe that as a young and virile man he did not have difficulty sleeping with an older woman and that his difficulties appeared in the last ten years of his life when he was old and beset with all sorts of ailments? Or shall we interpret this as another sign of an aging man gone wild with his newfound power and freedom who, like a child left unchecked in a candy store, was unable to set limits for himself?

One day Muhammad visited his wife Hafsa, daughter of Omar, and upon meeting her maid Mariyah, lusted for her. Mariyah was a beautiful Coptic girl sent as a gift by Muqaqis (Patriarch) of Egypt to Muhammad. To get rid of Hafsa he lied to her and told her that her father wanted to see her. No sooner had she left, Muhammad took Mariyah to her bed and had sex with her. Upon learning her father had not sent for her, Hafsa returned sooner than expected to discover what was going. She became upset and started to make a scene. (Ah, women will be

always women!) To placate her, Muhammad promised to prohibit Mariyah to himself. However, he still lusted after that pretty girl. How could he break his oath? Well, that is easy when you have a god up your sleeve (or maybe in your pants). The "maker of the universe" came to the aid of his prophet and revealed to him the sura Tahrim, in which he said it is okay to break your oath [oh Muhammad] and have sex with that cute girl. After all she is your "right hand possession." The almighty God, now acting as a pimp for his beloved prophet, was even angry at him and rebuked him for prohibiting himself carnal pleasures just to appease his wives. (Hence the name of the sura given for this incident is *Tahrim*, Prohibition.) "*O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft–Forgiving, Most Merciful. Allah has already ordained for you (O men), the dissolution of your oaths. And Allah is your Maula (Lord, or Master, or Protector, etc.) and He is the All–Knower, the All–Wise.*" (Q.66:1–5)

Ibn Sa'd writes:

> Abu Bakr has narrated that the messenger of Allah (PBUH) had sexual intercourse with Mariyah in the house of Hafsa. When the messenger came out of the house, Hafsa was sitting at the gate (behind the locked door). She told the prophet, 'O Messenger of Allah, do you do this in my house and during my turn? The Prophet said, control yourself and let me go for I make her haram to me. Hafsa said, I do not accept, unless you swear for me. The Prophet said, by Allah I will not touch her again.'[169]

As usual, Muslims have justified Muhammad for the breach of his oath. No matter what he did, Muslims will always justify his actions. Ibn Sa'd continues:

"Qasim ibn Muhammad has said that this promise of the Prophet that had forbidden Mariyah to himself is invalid – it does not become a violation (*hormat*).[170]

If that oath was invalid, why did he make it; and if it was valid, why did he break it? There are countless examples of Muhammad breaking his own promises and oaths. Muslims do the same. Muhammad had sworn to God to not touch Mariyah and not even that was an impediment to him. His god was his invention and he was not as stupid as to let his imagination stop him from having sex with that beautiful girl. The whole idea of inventing Allah was to approve whatever he desired. A god putting restrictions on him would have defeated the whole purpose of becoming a prophet.

My copy of the Quran contains the following *tafseer* (commentary) side by side with the Sura Tahrim:

> Also it is reported that the Prophet had divided his days among his wives. And when it was the turn of Hafsa, he sent her for an errand to the house of her father Omar Khattab. When she took this order and went, the prophet called his slave girl Mariyah the Copt who (later) bore his son Ibrahim, and who was a gift from Najashi, and had sexual intercourse with her. When Hafsa returned, she found the door locked from inside. She sat there behind the locked door until the prophet finished the business and came out of the house while sweat was dripping from his face. When Hafsa found him in that state she rebuked him saying, you did not respect my honor; you sent me out of my house with an excuse so you could sleep with the slave girl. And in the day that was my turn you had intercourse with someone else. Then the Prophet said, be quiet for although she is my slave and halal to me, for your contentment I, at this moment, make her haram to myself. But Hafsa did not do this and when the Prophet went out of her house she knocked at the wall that separated her quarter from that of Aishaand told her everything .[171]

For Muslims oaths have no meaning. They promise something and then renege if they so choose. Bukhari reports a hadith where Muhammad said: “By Allah, and Allah willing, if I take an oath and later find something better than that, then I do what is better and expiate my oath.”[172]

And he advised his followers to do the same: “If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better.”[173]

This explains the behavior of Muslims. They lie. They lie in the media; they lie to the public; and they lie to the government. They promise something only to break it later. Muslims' words mean nothing; their promises are not binding and even their oaths are worthless. This is consistent with NPD. Narcissists believe they are entitled to anything they desire and that their promises and obligations are not binding on them.

License to Violate Moral Codes

One day Muhammad went to see his adopted son Zeid. Zeid was not home. His wife Zeinab (not to be confused with Muhammad's daughter with the same name), opened the door, in her revealing summer cloths. He was aroused by her beauty and overwhelmed by desire. "Praised be to Allah, the best of all creators, who transforms hearts," he murmured lustfully as he left the house. When Zeid learned this, he felt obliged to divorce his wife for Muhammad to have her.

He told Muhammad that he will divorce Zeinab. Feigning modesty he responded, *"Keep your wife to yourself, and fear Allah."* (Q.33:37) However, soon after Zeid left, the remembrance of Zeinab's soft skin, her firm breasts and disheveled hair awoke his lust and his Allah rushed to reveal a verse admonishing him for fearing criticism of the people, and told him he should fear God and go after his heart's desires. "*You did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So when Z ayd had accomplished his desire from her (i.e. divorced her), we gave her to you in marriage, so that (in future) there may be no di$ culty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them. And Allah's Command must be fulßlled."* (Q.33: 37)

A few years earlier, when Muhammad claimed to have ascended to heaven, he told Zeid an anachronistic story about meeting Zeinab there and being told she is Zeid's wife. Thinking that his marriage with Zeinab had been arranged in heaven, Zeid married her. Nonetheless, when Muhammad saw her semi–nude, he forgot all about his heavenly fable. After all, he knew that the whole story of Mi'raj was a fib.

Muhammad's marriage to his daughter–in–law confounded his followers. Yet, who could argue with Allah? To silence any criticism, the maker of the universe came out with a verse saying that his prophet is not the father of anyone, but the messenger of God and the Seal of the prophets. (Q.33:40) He claimed God ordered him to marry Zeinab to show people that adoption was an abomination. As the result adoption is prohibited in Islam and countless orphans have lost their chance to a loving family life all because Muhammad wanted to find an excuse for his own lustfulness.

Anytime Muslims find something absurd and objectionable in Islam instead of thinking about it, they dismiss it from their mind and tell themselves, "Allah knows best."

A young Muslim woman who read an article posted on faithfreedom.org decided to get an answer from the scholar of a Muslim site.

She asked about a contradiction in the Quran. In verse 2:30, when Allah announces his decision to "*place a vicegerent on earth*." The angels question its wisdom and ask, "*Will you place there one who will make mischief and shed blood?* " Allah responds, "*I know what you know not*."

This contradicts another verse where Angels themselves attest that they don't know except what God tells them. How

could then they know about Man's disposition even before he was created?

The contradiction does not end there. The verse 2:35 says that Allah told Adam,"*Dwell with your wife in paradise and eat anything you want from this bountiful food from wherever you wish , but do not approach this tree, or you shall both become transgressors.*"

The question posed was, was Adam created to be placed on earth as Allah's vicegerent or was he created to live in Paradise and was kicked out from there as the result of his transgression?

Also according to the Quran there is no place in Paradise for transgressors. In that case why was Satan not expelled from Paradise and Adam was?

These questions proved to be tough for the Muslim scholar.
At first he wrote a nonsensical response saying,

> In reality, there is no contradiction in the story of Adam (A.S) in the Quran. The Quran does not mention the story of Adam or anyone else in the format of a story. The reason for that is that the Quran is not a book of stories; rather it is a book of guidance.
>
> When Allah mentioned before the angels the creation of Adam, He did not disclose all details but He may have informed them of some of the characteristics of mankind and attitude which is not mentioned in the Quran due to the reason that the Quran is not a book of stories. This is so, angels only know what Allah has disclosed and taught them.
>
> Allah (S.W.T) created Adam (A.S) to inhabit the Earth but it was to be done at an appointed time and after an incident. The incident was that Adam (A.S) went near the tree and was sent down to Earth as a result of the violation.

This does not contradict what Allah mentioned as the purpose of Adam's (A.S) creation since it did happen.

According to the majority of Quranic exegetists, Iblees was expelled from the Kingdom of Heavens upon his disobedience, but he was given ultimate freedom and power to mislead people and he made use of that power to mislead Adam (A.S). It is also possible that Allah gave him temporary admission upon his request.

And Allah knows best.

Not only the contradiction was not resolved, this response brought more questions. She asked, "Why Allah would create Adam defective, knowing he would do mischief and shed blood? As per your response, Allah had created Adam to inhabit the Earth, but instead He placed him in Paradise waiting for an incident, i.e. his transgression to happen so he could kick him out and place him on Earth. Why God did not place Adam on Earth in the first place? While in Paradise, Adam remained obedient, until Allah got tired of waiting and gave Satan temporary access to Paradise to seduce him. Why? This story makes Allah look mischievous and unjust."

This scholar was really upset this time. He responded:

As a believer, our first and foremost duty is to believe in Allah and what He has said. Challenging the commands and wisdom of Allah is not the attitude of a true believer.

Human intellect is very narrow and limited. The scope of understanding only allows us to comprehend to a certain level just as the intellectual level of animals allows them to comprehend only to a certain level.

There are numerous things that are beyond our level of comprehension. Those who use the God given powers and abilities in the right way are

worthy of credit and reward and those who choose to abuse God given powers and abilities are worthy of chastisement and punishment. And Allah knows best.

What is the right use of our God given powers? Intellect is a God given power. Is it correct for us not using it?

"And Allah knows best" is the perfect copout. It shields the believer from questioning, doubting and god forbid, awakening. If you ask a pesky question, you will be threatened with chastisement and punishment. Fortunately for this young Muslima, this discussion took place online; otherwise she could be slapped or worse for asking impertinent questions.

A true Muslim is one who believes and does not think. One is not allowed to question the "wisdom" of Allah, even though that wisdom proves to be asinine and ridiculous. The Quran says: "*O ye who believe! Ask not q uestions about things which if made plain to you, may cause you trouble… Some people before you did ask such q uestions, and on that account lost their faith*." (Quran. 5:101–102)

Breast S uck ling

There is an incident in connection with blind faith that is worth mentioning. After Muhammad annulled the institution of adoption, Abu Hudhaifa and his wife Sahla, who had an adopted son called Salim, came to him for advice. "Messenger of Allah, Salim is living with us in our house," said Sahla. "He has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire." In response to her Muhammad improvised an ingenious solution. "Suckle him," he

told her. “How can I suckle him as he is a grown–up man?” She asked perplexed. Muhammad laughed and said: “I know that he is a young man.” In fact Salim was old enough (over fifteen) to have participated in the Battle of Badr.[174] The hadith says that he then laughed.

According to Muhammad, breast–feeding establishes a degree of maternal relation, even if a woman nurses a child who is not biologically hers. A hadith says, “A’isha took that as a precedent for whatever men she wanted to be able to come to see her. She ordered her sister, Umm Kulthum bint Abi Bakr and the daughters of her brother to give milk to whichever men she wanted to be able to come in to see her. The rest of the wives of the Prophet, refused to let anyone come in to them by such nursing. They said, No! By Allah! No one will come in upon us by such nursing!’”[175] Obviously the majority of Muhammad’s wives had more commonsense than him.

Inspired by these traditions, Dr. Izzat Atiya of Egypt’s al– Azhar University, one of Islam’s most prestigious institutions

o9ered a way around segregation of the sexes at work. He issued a fatwa (religious ruling) allowing women to feed a male colleague “directly from her breast” at least five times to establish a family bond and thus be allowed to be alone together at work. “Breast feeding an adult puts an end to the problem of the private meeting, and does not ban marriage,” he ruled. “A woman at work can take o9 the veil or reveal her hair in front of someone whom she has breastfed.”[176]

Even though some Muslims had no problem with this fatwa, as long as it was based on authentic hadith, the legal ruling sparked outrage throughout Egypt and the Arab world and Dr. Atiya was forced to retract his fatwa.

Muhammad’s S acred S ecretions

Another funny story was reported by MEMRI (The Middle East Media Research Institute) on June 13, 2007.[177]

In his book *Religion and Life – Modern Everyday Fatwas*, Egyptian Mufti Dr. Ali Gum’a wrote that the companions of the Prophet Muhammad would bless themselves by drinking his urine, and described an incident of urine-drinking from a hadith: “Umm Ayman drank the urine of the Prophet, and the prophet told her: ‘This stomach will not be dragged through the fire of Hell, because it contains something of our Lord the Messenger of Allah...’ [178]

‘This blessing,’ Al-Gum’a added, ‘[can also] be done with the honorable saliva, sweat, hair, urine or blood of the Prophet. This is because anyone who knows the love of the Messenger of Allah is not repulsed [by these]; just as a mother is not repulsed by the feces of her son, this is even more so [in the case of] our Lord the Messenger of Allah, whom we love more than our fathers, sons,

and wives. Anyone who was or is repulsed by the Messenger of Allah must recant his faith.'[179]

Following the ensuing uproar, Gum'a came to the defense of his fatwa, saying: 'The entire body of the Prophet, whether exposed or hidden, is pure, and there is nothing in it– including his secretions – that [can] repulse anyone. Umm Haram would collect this sweat and distribute it to the people of Al-Madina.'[180]

Dr. Gum'a added: 'the hadith of Suhail bin Omar at Al- Hudaybiya says: 'Oh Lord, I was with Kisra [the ruler of Persia] and with Kaisar [the ruler of Byzantium] and I saw no instance in which the leader was glorified like the Companions of the Prophet glorified Muhammad. The second Muhammad spat, one of them would immediately hasten [to grab his saliva] and smear it upon his face.' Hence, the ulema, including Ibn Hajar Al-Askalani, Al-Baihaqi, Al-Daraqutni and Al-Haythami, determined that the Prophet's entire body was pure.'[181]

Nonetheless, Egyptian Religious Endowments Minister Dr. Muhammad Hamdi Zaqzouq was extremely critical of Gum'a's statements. He said: 'Fatwas such as these do damage to Islam, serve its enemies, and push the people towards backwardness and ignorance.'[182] Writing in the government daily Al- Ahram, Zaqzouq explained further: 'Tragic fatwas such as [Gum'a's] have harmed Islam and the Prophet more than the Danish cartoons did, because this time the harm comes not from Islam's enemies but from some Muslim ulema who present their opinions on Islam to the public... Those of us who speak in the name of the religion must understand that... the world has changed, circumstances have changed, and it is no longer acceptable or logical to fill the heads of the Muslim masses with the defiled sayings, sick thoughts, and groundless suppositions whose correctness is completely unproven... [183]

The Academy for Islamic Research, headed by Al-Azhar Sheikh Dr. Muhammad Sayyed Tantawi, expressed vehement objections to the fatwa issued by Gum'a, who is an academy member. According to the academy, the fatwa was not appropriate for today's circumstances...[184]

There were many other protests from Islamic scholars and the public. Attorney Nabih Al-Wahsh filed a complaint against Gum'a with the prosecutor general, claiming that Gum'a's fatwa threatened social stability and also reviled and defamed the Prophet and his companions.[185]

Al-Ahram editor Osama Saraya argued that Gum'a's fatwa was not relevant today, even if it did draw on religious sources: 'The books of religious law contain many questions and issues, some of which have descended into oblivion. They have nothing to do with the reality of the lives of Muslims today, and they have become theoretical, philosophical, or polemic [issues]. In the past, clerics said that one does not have to reveal everything one knows. The accepted opinion is that the many issues that preoccupied the Muslim clerics in the past are no longer worthy of discussion - either because they belong to the ancient period and are too loosely linked to public life, or because they are likely to cause confusion and public pandemonium. This is a fact well-known to students of religious law..."[186]

Of course Al Ahram is wrong. There is no provision to make any of the Islamic rulings based on the Sunnah or the Quran obsolete.

Gala GabAllah, columnist for the government daily *Al- Gumhouriyya*, wrote: 'Whether the story of Umm Ayman is true or not, it should not be retold by the mufti. [If asked about it], the mufti should respond: 'What use is it to you to know this? The Prophet, with his honorable past, his honorable blood, and his honorable urine, is no longer among us.'[187]

Al-Akhbar columnist Ahmad Ragab mocked Gum'a's statements, writing: '[With regard] to the fatwa of the honorable mufti… How is it possible to actually drink urine when this need is always met in a secluded place specially designated for this [purpose]? Did the Companions of the Prophet stand around and wait [there], with containers in their hands? Can any reasonable person imagine that the Prophet [actually] let them collect his urine?'[188]

Here is where I see a glimmer of hope. These episodes show that there is a limit to which Muslims are willing to be fooled, beyond which they will not go. Therein lies my conviction that once the naked truth about Islam is exposed and its asininity is revealed, the thinking Muslims will see the light and will leave this foolish faith.

More on S pecial Privileges

Muhammad reintroduced the pagan tradition of fasting. However, he found it difficult to observe it, so he ate whenever he pleased. Ibn Sa'd writes: "The Messenger of Allah used to say 'We the prophets are required to eat our morning food later than others and hurry in breaking our fast in the evening.'"[189]

These are just a few examples of how Muhammad did as he pleased and made his Allah approve whatever he did. The young and perceptive Aisha noticed this and said "I feel that your Lord hastens in fulfilling your wishes and desires."[190] She uttered the above when Muhammad made his Allah order him to take his daughter-in-law, Zeinab, as a bride.

In none of the wars that Muhammad fought did he put his own life in danger. He stood behind his troops, wearing often two coats of chain–link mail, one on top of the other.[191] The double armouring made him so heavy that he needed assistance to stand or walk. While in that state, he would shout toward the front row and goad his men to be valiant and not fear death, promising them high–bosomed virgins and celestial food in the other world. For himself, he preferred these goodies in this world. Sometimes he would grab a handful of dust, throw it in the direction of the enemy and curse them. That was the extent of his bravery and contribution to his wars. Although protecting his own life, he would tell his followers about the greatness of martyrdom. He would tell them, "By Him in Whose Hands my life is! I would love to be martyred in Al1ah's Cause and then come back to life and get martyred, and then come back again and get martyred and then come back again and get martyred.[192]

His actions must have bewildered some of his followers. To dispel their doubts he made his Allah say, "It is not ye who slew them; it was Allah: when thou threw (a handful of dust), it was not thy act, but Allah's; in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all things). (Q.8:17)

Any time he did something that baffied his follower or prophesied something that did not come true, he would reveal a verse saying, Allah wanted to test your faith by a gracious trial.

To finance his military expeditions, he exhorted his followers to contribute their wealth. He urged them to serve him and wait upon him. He encouraged their adulation of him and strongly frowned on dissent and criticism. Orwa, the negotiator of the Quraish who visited him among his men in Hudaibiyyah, witnessed that his followers "rushed to save the

water in which he had performed his ablutions, to catch up his spittle, or seize a hair of his if it chanced to fall."[193]

This degree of zealotry should not be interpreted or dismissed as an exaggeration of later years, as the historian Sir Willam Muir has suggested. Muhammad, like all cult leaders, had created a personality worship of himself that has endured to this day. We can see this kind of personality worship in modern cults even today. This is how narcissists want to be treated.

Muhammad thought himself to be above the law. He broke every moral and ethical code whenever it suited him, and then made his Allah reveal a verse or two to approve what he had done.

Arabs were simple people of the desert, but they had dignity and prided themselves on their chivalry. A few months every year they did not fight. These were known as the sacred months, when people travelled freely and went on pilgrimage. Fighting and killing at such a time of the year was a sacrilege. In one such month, Muhammad sent an expedition to Nakhlah, a place known for its palm trees, to lay siege and ambush a caravan carrying raisins, butter, wine, and other goods from Taif to Mecca. He sent eight men towards Nakhlah without revealing their mission. He gave a sealed letter to his cousin Abdullah, the leader of the expedition with the instruction to read it to his companions only after reaching the destination. Abdullah was the only person who knew about the mission. When the men opened the letter, they realized Muhammad was asking them to raid a caravan in that sacred month. Two of them, conveniently lost their camel in the desert, went out to find it and did not take part in the sacrilege. The other six discussed the situation and finally convinced themselves that the orders of the prophet should be obeyed even if they went against their consciences and seemed wrong. To set up the

ambush, they shaved their heads and pretended to be preparing themselves for pilgrimage. When the men of the caravan lowered their guard, the Muslims leapt upon them, killed one and took two as hostages. The fourth person escaped. The biographers have written this was the first bloodshed chargeable to Islam. Note that this story nullifies the claim that Summayyah was martyred in Mecca. The first blood spilled in Islam, as stated in all Muhammad's biographies, was the blood of a non-Muslim by Muslims. Muslims started the hostilities. They were the ones who persecuted their detractors, and not the other way around. This killing sent a shockwave through the Quraish, who realized that their opponent, in his quest for power, is willing to kill and would not respect any law.

There are countless cases in which Muhammad broke the laws of the land and disregarded the codes of ethics and morality. Laying siege to merchant caravans or raiding villages and seizing their wealth is theft and is against the law in any society. Muhammad ambushed unarmed groups when they were least prepared to fight, killed as many of their unarmed men as he could, enslaved their women and children, and made his Allah approve whatever he did. He also okayed having sex with women captured in war, even if they were still married and their husbands were alive. (Q.4:24)

From incest to polygamy, from rape to paedophilia, from assassination to genocide, the Prophet of Allah did them all and his followers do the same. He was disdainful of authorities, and so are Muslims. He was deceitful and violent and so are his followers.

Total Control

Islam means submission. The Quran says: "*No believing man and no believing woman has a choice in their own a$ airs when Allah and His Messenger have decided on an issue.*"(Q.33:36) Even non–believing people have no choice. They must submit or be killed. Muhammad interpreted dissent as betrayal. For narcissists, dissent is intolerable. It threatens the wobbly position of their authority. Painful childhood memories of abandonment shake their precariously balanced personality. They feel hurt and seek revenge.

Muhammad viewed any who were not his follower, as his enemy. He was paranoid and saw conspiracies everywhere. He cast himself as the heroic victim of malicious forces of enemies that were nowhere, except in his infirmed mind.

He had spies everywhere. They posed as his detractors and brought news from places he wanted to ambush. So paranoid was he that he even encouraged his believers to spy on each other. Muslims do this to this day.

Muslims are vigilant toward each other. Each Muslim spies on others to ensure that the laws of Islam are properly observed. As the result, an ambience of terror is created in all Islamic countries, where no one dares to raise the slightest question about Islam. Your own kin could report your infidelity, which would mean certain death to you.

Like their prophet, Muslims have victim mentality and justify their aggression and terror. They think dark stupendous forces are at work to destroy Islam and that there is a world conspiracy against them, led by the Jews. They are convinced that Jews control the world, particularly the United States of America, who are doing their bidding and waging proxy wars against Muslims at the order of this mysterious and omnipotent Jewish cabal.

Chapter Three

Muhammad's Ecstatic Experiences

New understanding of the human mind sheds light on Muhammad's mystical experiences, which he described in striking language. As usual the words are placed in the mouth of Allah.

> And he is in the highest part of the horizon. Then he drew near, then he bowed. So he was the measure of two bows or closer still. And He revealed to His servant what He revealed. The heart was not untrue in what he saw. What! Do you then dispute with him as to what he saw? And certainly he saw him in another descent. At the farthest lote–tree; near which is the garden, the place to be resorted to. When that which covers covered the lote tree. The eye did not turn aside, nor did it exceed the limit. Certainly he saw of the greatest signs of his Lord. (Q.53:6–18)

In another passage he emphatically affirmed his visual experience: "*And of a truth he saw himself on the clear horizon.*" (Q.81:23)

A hadith reports him recounting, "While I was walking I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same Angel who came to me in the Cave of Hira', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to

my wife and said, 'Wrap me in garments! Wrap me in garments!' They wrapped me."[194]

When someone asked, "How does the divine inspiration come to you?" Muhammad replied, "Sometimes it is *like the ringing of a bell*, this form of Inspiration is the hardest of all and then this state passes, o9 after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.' 'Aisha added: Verily I saw the Prophet being inspired divinely *on a very cold day and noticed the sweat dropping from his forehead* (as the Inspiration was over)."[195]

Zayd Ibn Thabit narrated: "I used to write down the words of *wahy* (revelation) for him. When wahy came to him he felt burning with heat and drops of perspiration would start rolling down on his body like pearls." [196]

Ibn Sa'd wrote, "At the moment of inspiration, *anxiety* pressed upon the Prophet, and his *countenance was troubled.*"[197] He further wrote, "When the revelation descended on the Prophet, for some hours he used to become *drowsy like a sleepy person.*"[198] Bukhari says: "The commencement of divine inspiration to Allah's Messenger was in the form of dreams that came true *like a bright light.*"[199]

A hadith in Sahih Muslim reads: "A'isha, the wife of the Apostle of Allah, reported: The first (form) with which was started the revelation to the Messenger of Allah was the true vision in sleep. And *he did not see any vision but it came like the bright gleam of dawn.*"[200]

Tabari reports: "The Prophet said, 'I had been standing, but *fell to my knees; and crawled away, my shoulders trembling.'*"[201]

Bukhari has also recorded a long hadith that describes the entire episode of how Muhammad received his revelations.

Narrated ‘Aisha:

The commencement of the Divine Inspiration to Allah’s Apostle was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright daylight. He used to go in seclusion (the cave of) Hira’ where he used to worship (Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadijah to take his food likewise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him (the illiterate Muhammad) to read. The Prophet replied, ‘I do not know how to read.’ The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, ‘I do not know how to read,’ whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, ‘I do not know how to read (or, what shall I read?)’ Thereupon he caught me for the third time and pressed me and then released me and said, ‘Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous…up to…that which he knew not.’ (Q.96:15)

Then Allah’s Apostle returned with the inspiration, his neck muscles twitching with terror till he entered upon Khadijah and said, ‘Cover me! Cover me!’ They covered him till his fear was over and then he said, ‘O Khadijah, what is wrong with me?’ Then he told her everything that had happened and said, ‘I fear that something may happen to me.’ Khadijah said, ‘Never! But have the glad tidings, for Allah will never disgrace you as you keep good reactions with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity–affiicted ones.’

Khadijah then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father’s brother, who during the Pre–Islamic Period became a Christian and used to write the Arabic script and used to write of the Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadijah said to him, “O my cousin! Listen to the story of your

nephew." Waraqa asked, 'O my nephew! What have you seen?' The Prophet described whatever he had seen.

Waraqa said, 'This is the same Namus (i.e., Gabriel, the Angel who keeps the secrets) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.' Allah's Apostle asked, "Will they turn me out?" Waraqa replied in the affirmative and said: 'Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly.' But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet became so sad as we have heard that **he intended several times to throw himself from the tops of hig h mou ntains** and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, 'O Muhammad! You are indeed Allah's Apostle in truth!' whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before.[202]

The claim that Waraqa, based on his studies of the scriptures recognized Muhammad as a prophet is balderdash. There is nothing in any scripture that points to Muhammad. Waraqa was dead and Muhammad felt free to make wild claims just as he claimed that his grandfather predicted his great destiny. It is not unlikely that Khadijah, as his co-dependent corroborated his lies. There is a similar claim made by Muhammad pertaining to the time he went to Busra. He said that as caravans entered the outskirts of Busra, he sat beneath the shade of a tree and was spotted by a Nestor monk. "Who is the man beneath that tree?" the monk reportedly inquired of Maysarah, the young servant of Khadijah who was accompanying Muhammad in this trade expedition. "A man of Quraish," the lad responded. "None other than a Prophet is sitting beneath that tree," said the monk. According to this story, most likely concocted by Muhammad himself, the monk noticed his rank by observing two small clouds shading him

from the oppressive heat of the sun. “Is there a glow, a slight redness, around his eyes that never parts with him?” asked the monk. When Maysarah answered in the affirmative, he said, “He most surely is the very last Prophet; congratulations to whoever believes in him.”[203]

In another place he claimed that the big mole that he had between his shoulders was the sign of his prophethood. I have not yet come across any scripture confirming that a mole between shoulders and redness around eyes are signs of prophethood. Chronic redness of the eye is a medical condition called blepharitis caused by inflammation of the eyelids. In one kind of blepharitis, meibomian gland dysfunction (MGD) patients frequently have a co–existing skin disorder known as rosacea and seborrheic dermatitis. Rosacea is also characterized by redness of the face. Ali, the son of Abu Talib, described Muhammad’s face as reddish–white.[204]

Relying on the credulity of his followers, Muhammad told them anything he fancied. Even the symptoms of his diseases were claimed as signs of his prophethood. Had the story of the Busra Monk been true, Maysarah should have been the first to believe, but there is no mention of him again.

The above hadith shows the important role that Khadijah played in Islam. When Muhammad had his hallucination, he thought he was demon–possessed. It was Khadijah who reassured him that he had been chosen to be a prophet of God and encouraged his insanity.

Some of Muhammad’s hallucinations were visual, some were somatic and others were auditory. Ibn Ishaq writes: “The apostle, at the time when Allah willed to bestow His grace upon him and endow him with prophethood, would go forth for his a9air and travel far afield, until he reached the glens of Mecca and the beds of its valleys, where no house was in sight, and not

a stone or tree that he passed by, but would say, ‘Peace unto thee, O apostle of Allah.’ And the apostle would turn to his right and left and look behind him, and he would see nothing but trees and stones.”[205] Muhammad had several other hallucinations:

> The Prophet once o9ered the prayer and said, ‘Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, ‘My Lord! Bestow on me a kingdom such as shall not belong to any other after me.’ Then Allah made him (Satan) return with his head down.”[206]

A symptom of mental illness is that one often cannot tell the di9erence between reality and fantasy.

> Narrated Aisha: Magic was worked on Allah’s Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufian said: That is the hardest kind of magic as it has such an e9ect). Then one day he said, ‘O ‘Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?’ The latter replied “he is under the e9ect of magic.’ The first one asked, ‘Who has worked magic on him?’ The other replied ‘Labid bin Al–A’sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.’ The first one asked, ‘What material did he use?’ The other replied, ‘A comb and the hair stuck to it.’ The first one asked, ‘Where (is that)?’ The other replied. ‘In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan.’ So the Prophet went to that well and took out those things and said ‘That was the well which was shown to me (in a dream). Its water looked like the infusion of henna leaves and its date–palm trees looked like the heads of devils.’ The Prophet added, ‘Then that thing was taken out.’ I said (to the Prophet) ‘Why do you not treat yourself with Nashra?’ He said, ‘Allah has cured me; I dislike to let evil spread among my people.’[207]

In another hadith we read, “Revelation came to the Apostle of Allah and he was covered with a cloth, and Ya’la said: Would that I see revelation coming to the Apostle of Allah. He (Omar) said: Would it please you to see the Apostle of Allah receiving the revelations? ‘Omar lifted a corner of the cloth and I looked

at him and he was *emitting a sound of snorting.* He (the narrator) said: I thought it was the sound of a camel."[208]

Bukhari reports, "When Gabriel revealed the Divine Inspiration in Allah's Apostle, he (Allah's Apostle) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place.[209]

Here is a list of psychological and physical e9ects of "revelation" on Muhammad reported in various hadiths.

1. visions (hallucinations) of seeing an angel or a light and of hearing voices
2. bodily spasms and excruciating abdominal pain and discomfort
3. overwhelmed by sudden emotions of anxiety and fear
4. twitching in neck muscles
5. uncontrollable lip movement, lip smacking
6. sweating even during cold days
7. face flushed
8. countenance was troubled
9. rapid heart palpitation
10. snorting like a camel
11. drowsiness
12. suicidal thoughts

These are symptoms of Temporal Lobe Epilepsy. TLE happens unexpectedly with no prior warning to the patient. This too was true in the case in Muhammad.

Bukhari reports, "While Allah's Apostle was talking about the period of pause in revelation, he said in his narration, 'Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Hira'. He was sitting on a chair

between the sky and the earth. I got afraid of him and came back home and said, wrap me! Wrap me!"[210]

S uicidal Thoughts

The chroniclers say that Muhammad attempted suicide on several occasions, only to be stopped by Gabriel every time. He, at first thought that he had become possessed:

> I have never abhorred anyone more than a poet or a *kahin*. I cannot stand looking at either of them. I will never tell anyone of Quraish of my Revelation. I will climb a mountain and throw myself down and die. That will relieve me. I went to do that, but halfway up the mountain I heard a voice from the sky saying 'O Muhammad! You are the Messenger of Allah and I am Gabriel.' I looked upwards and saw Gabriel in the form of a man putting his legs on the horizon. He said: 'O Muhammad! You are the Messenger of Allah and I am Gabriel.' I stopped and looked at him. His sight distracted my attention from what I had intended to do. I stood in my place transfixed. I tried to shift my eyes away from him, but towards whatever region of the sky I looked, I saw him as before.[211]

The only way one can make sense of this vision is that the image that Muhammad was seeing was in his head. That is why in whichever direction he turned his head it always appeared front of him. What he saw can be defined as visual hallucination. Visual hallucinations occur in various non– psychiatric conditions including cerebral lesions, sensory deprivation, the administration of psychedelic drugs and migraine. Some hallucinations are elementary, (i.e. the patient sees light, colors or simple geometrical forms). These kinds of hallucinations often occur in occipital lobe epilepsy. Complex visual hallucination and delusions, such as those experienced by Muhammad, occur in temporal lobe seizures and other neurological disorders like Parkinson's disease and Creutzfeldt– Jakob disease. These hallucinations are usually vivid images of animals, humans or mythical creatures such as angels and

jinns.[212] They can be accompanied by auditory, gustatory, olfactory and somatosensory hallucinations. The somatosensory and kinesthetic hallucinations are mostly associated with temporal lobe seizures. This explains Muhammad's experience in the cave Hira where he felt that Angel Gabriel had grabbed him and squeezed him so hard until he felt such an excruciating pain in his abdomen that he thought he would die. Unless you want to think that the Archangel is a bit crazy, TLE, satisfactorily explains what happened to Muhammad in that cave.

The research scientist Scott Atran explains:

> Sudden alterations of activity in the hippocampus and amygdala can a9ect auditory, vestibular, gustatory, tactile, and olfactory perceptions and lead to hallucinations involving voices or music, feelings of sway, or physical suspension, the tastes of elixirs, burning or caressing, the fragrance of Heaven or the stench of Hell. For example, because the middle part of the amygdala receives fibers from the olfactory tract, direct stimulation of that part of the amygdala will flood co-occurring events with strong smells. In religious rituals, incense and fragrances stimulate the amygdala so that scent can be used to focus attention and interpretation on the surrounding events. In temporal-lobe epilepsy, the sudden electrical spiking of the area infuses other aspects of the epileptic experience with an odorous aura.[213]

Muhammad described Gabriel as having 600 wings.[214] This is hard even to envision. Buraq, the steed upon which he took his night-flight to Jerusalem and to the heavens, had a human head and the wings of an eagle. Unless one decides to believe in absurdities, it is clear that Muhammad was hallucinating.

The Egyptian Muslim scholar and historian, Haykal describes the angel as seen by Muhammad while on his visit to heavens.

The first heaven was of pure silver and the stars suspended from its vault by chains of gold;" [This shows that Muhammad had no understanding of what stars are. He envisioned them something like Christmas lights hanging from the 'vault of the sky.' This is consistent with Ptolemy's cosmology and was commonly believed in Muhammad's time.] "and in each one an angel lay awake to prevent the demons from climbing into the holy dwelling places and the spirits from listening indiscreetly to celestial secrets." [This absurdity is stated also in the Quran, where it says the jinns used to stand on each other's shoulders to listen to the conversation of the 'Exalted Assembly,' until they were shot down by stars that were fired at them like missiles. In the old days people used to think meteorites were shooting stars.][215]

There, Muhammad greeted Adam. And in the six other heavens the Prophet met Noah, Aaron, Moses, Abraham, David, Solomon, Idris (Enoch), Yahya (John the Baptist) and Jesus. He saw the Angel of Death, Azrail, so huge that his eyes were separated by 70,000 marching days. [This is roughly ten times longer than the distance between the Moon and the Earth] He commanded 100,000 battalions and passed his time in writing in an immense book the names of those dying or being born. [Can't someone donate a computer to Azrail and relieve him of his burden?] He saw the Angel of Tears who wept for the sins of the world; the Angel of Vengeance with brazen face, covered with warts, who presides over the elements of fire and sits on a throne of flames; and another immense angel made up half of snow and half of fire surrounded by a heavenly choir continually crying: `O God, Thou hast united snow and fire, united all Thy servants in obedience to Thy Laws. In the seventh heaven where the souls of the just resided was an angel larger than the entire world, with 70,000 heads; each head had 70,000 mouths, each mouth had 70,000 tongues and each tongue spoke in 70,000 di9erent idioms singing endlessly the praises of the Most High.'[216]

Muhammad had an extraordinary imaginative power. However, his thinking was warped. Such a creature cannot be envisioned, let alone exist.

- Muhammad sees an angel larger than the world, which in itself is an oxymoron.

- ► This angel has 70,000 heads; each head has 70,000 faces. (He has 4,900,000,000 faces)
- ► Each face has 70,000 mouths (He has 343,000,000,000,000 mouths)
- ► Each mouth has 70,000 tongues (He has 24,010,000,000,000,000,000 tongues)
- ► Each tongue speaks 70,000 idioms (He speaks 1,680,700,000,000,000,000,000,000 di9erent idioms. i.e. more than 1.68 septillion idioms.

Why would Allah need to create such a monstrosity, just to praise him endlessly in that many languages? Imagine someone filling his house with numerous computers and tape recorders and program them to praise him all the time in all the languages. Wouldn't that person be insane? Allah is the personification of Muhammad's alter ego. His psychology reflects that of his prophet. As a narcissist, Muhammad had an insatiable craving for praise and so does his imaginary god.

He was a loner. In spite of his marriage to an important lady, he was not an important person in his own right. He was derided by his people. His hallucinatory experiences, interpreted by his wife as the sign of prophethood were his greatest narcissistic supplies. When those experiences stopped, he felt depressed. Vaknin says. "Depression is a big component in the narcissist's emotional make–up. But it mostly has to do with the absence of narcissistic supply. It mostly has to do with nostalgia to more plentiful days, full of adoration and attention and applause… Depression is a form of aggression. Transformed, this aggression is directed at the depressed person rather than at his human environment. This regime of repressed and mutated aggression is a characteristic of both narcissism and depression… However, the narcissist, even

when depressed, never forgoes his narcissism: his grandiosity, sense of entitlement, haughtiness, and lack of empathy.[217]

This explains not only the cause of Muhammad's depression and his consequent thoughts of suicide, but also why he never carried those thoughts to culmination. Narcissists hardly ever commit suicide. It seems strange that Muhammad, on several occasions, would attempt suicide and that each time Gabriel would come to his rescue, reassuring that he had become a prophet and yet, he would attempt it again. Narcissists don't commit suicide, but they talk about it to garner sympathy.

"How could a narcissist who thinks of himself as a Colossus, as an immensely important person, as the center of the universe commit suicide?" asks Agatha Christie in *Dead Man's Mirror* "He is far more likely to destroy someone else – some miserable crawling ant of a human being who had dared to cause him annoyance…. Such an act may be regarded as necessary – as sanctified! But self–destruction? The destruction of such a Self?"[218]

To the question, "Why are narcissists not prone to suicide?" Vaknin responds, "Because they died a long time ago. Narcissists are the true zombies of the world. Many scholars and therapists tried to grapple with the void at the core of the narcissist. The common view is that the remnants of the True Self are so ossified, shredded, cowed into submission, and repressed – that, for all practical purposes, the True Self is dysfunctional and useless."[219]

Unlike bipolar patients who need medication to get out of their depression, all a narcissist needs is "one dose of narcissistic supply to elevate from the depth of misery, to the heights of manic euphoria," says Vaknin.[220]

Temporal Lobe Epilepsy

The first to suspect that Muhammad had epilepsy was Halima, or her husband, when Muhammad was just five years old. Theophanous, (752–817) a Byzantine historian was the first recorded scholar to claim that Muhammad su9ered from epilepsy.[221] Today, we can confirm that claim.

Temporal lobe epilepsy (TLE) was defined in 1985 by the International League Against Epilepsy (ILAE) as a condition characterized by recurrent unprovoked seizures originating from the medial or lateral temporal lobe. The seizures associated with TLE consist of simple partial seizures without loss of awareness (with or without aura) and complex partial seizures (i.e., with loss of awareness). The individual loses awareness during a complex partial seizure because the seizure spreads to involve both temporal lobes, which in turn causes impairment of memory.[222]

Muhammad's seizures were of both kinds. Sometimes he fell and lost consciousness and at other times he did not. One hadith reports that during the construction of the Ka'ba, before he received his prophetic intimation, Muhammad fell unconscious on the ground with both his eyes towards the sky. At the time he lost his senses.[223] This is very much an epileptic seizure.

According to the website emedicine.com, "90% of patients with temporal interictal epileptiform abnormalities on their EEG have a history of seizures." Muhammad had seizures since his childhood. He saw two men in white opening his chest and washing his heart with snow. American neurosurgeon and a pioneer of brain surgery, Harvey Cushing, reports of a boy with a cystic glioma in the right temporal lobe resulted in a vivid three dimensional vision of a man dressed in white.[224] The

Irish–American neurologist Robert Foster Kennedy (1884–1952) was one of the first to identify vividly real hallucinations of an audio–visual nature, localized outside of the body as being temporal lobe in origin.[225]

Talking about his youth, Muhammad said, “I found myself among the boys of Quraish, carrying stones such as boys play with. We had all uncovered ourselves, each taking his shirt [a cloth wrap] and putting it round his neck as he carried the stones. I was going to and fro in the same way, when an unseen figure slapped me painfully saying, ‘Put your shirt on’ so I took it and fastened it on me, then began to carry the stones upon my neck, wearing my shirt, alone among my fellows.”[226]

It seems that Muhammad’s hallucinatory companions were just as violent and abusive as he was. However, science gives us a better explanation. Emotional pain can exacerbate physical pain. Sadness, unexpressed anger, anxiety, shame and guilt can cause physical pain. Anger releases adrenalin, which increases muscle tension and speeds up breathing. Without being expressed, it can cause long–term tension. Anxiety, worry and fear also release adrenalin. This generally results in jumpiness, a tendency to startle easily and the inability to relax. Shame and guilt often result in a feeling of “butterflies” or weight in the stomach. Muhammad was an emotional wreck.

The S ymptoms of Temporal Lobe S eizure

A seizure originating in the temporal lobe may be preceded by an aura or warning symptom, such as abnormal sensations, epigastric sensations (a funny feeling in the stomach), hallucinations or illusions (vision, smells, tastes, or other sensory illusions), sensation of déjà vu, recalled emotions or

memories, or sudden and intense emotion not related to anything occurring at the time. All these symptoms were present during Muhammad's seizures.

The epileptic experience can be partial, during which consciousness is maintained or partial complex, resulting in the loss or reduction of consciousness during the seizure or spell. Other symptoms include abnormal head movements and forced turning of the eyes. This kind of seizure happened to Muhammad during the construction of Ka'ba.

Repetitive movements and rhythmic muscle contraction a9ecting one side of the body, one arm, one leg, part of the face, or other isolated area are also symptoms of TLE. Other symptoms include, abdominal pain or discomfort, nausea, sweating, flushed face, rapid heart rate/pulse and changes in vision, speech, thought, awareness and personality. Of course, sensory hallucinations (visual, hearing, touch, etc.) are major symptoms.[227]

Dr. Mogens Dam, an internationally noted Danish epileptologist and the author of many books on the subject, defines simple partial seizures as follows: "Simple partial seizures with mental symptoms, which can be remembered, afterwards, have from ancient times been known as 'aura'. They are often followed by a convulsion. They are often dream–like… He thinks that he is going mad."[228] Muhammad actually did think that he was going mad. It was Khadijah who persuaded him otherwise.

Dr. Dam writes:

> It has long been debated as to whether persons with epilepsy have particular personality traits, which are di9erent from other peoples. It has particularly been singled out that people with temporal lobe epilepsy are more emotionally unstable than others, perhaps with a tendency towards aggression. Some people were said to be self–centered, they could be sensitive to the point of paranoia, and took every chance remark as a personal slight. They were

described as being given to brooding over things, and were particularly interested in religious, mystic, philosophical and moral issues.[229]

Dam, further explains that people su9ering from TLE are more likely to become depressed, have suicidal thoughts, and hallucinate. The person gets the feeling that he is being persecuted. His emotional contact with other people, however, is always much better than in cases of true schizophrenia. Unlike schizophrenia, TLE often resolves on its own. This must have happened to Muhammad as in later years of his life there were fewer fits of seizure. However, this did not stop him from "revealing" verses for the Quran as situation dictated and the need arose.

There is a di9erence in tone, language, and the structure of sentences between the early Meccan verses and the later Medinan ones. The suras written during the early phase of Muhammad's prophetic career are poetic in style. They often rhyme. They are short and striking. They are filled with exhortations to be pious and charitable, to feed the orphans and to free the slaves, and to be patient, kind and compassionate, along with plenty of warnings and promises of hell for those who would not heed to his call.

Sura 91, "The Sun," is a typical sura pertaining to this period. It talks about a fable already known to Arabs, that Allah had sent a she–camel to warn people of Samood, who in their waywardness slaughtered this animal prophetess. In the early verses, the influence of Paganism and moon and sun worship on Muhammad, are still apparent.

I swear by the sun and its brilliance, And the moon when it follows the sun, And the day when it shows it, And the night when it draws a veil over it,

And the heaven and Him Who made it, And the earth and Him Who extended it, And the soul and Him Who made it perfect, Then He inspired it to understand

what is right and wrong for it; He will indeed be successful who purißes it,
And he will indeed fail who corrupts it. Samood gave the lie (to the truth) in their inordinacy, when the most unfortunate of them broke forth with. So Allah's messenger said to them (Leave alone) Allah's she-camel, and (give) her (to) drink. But they called him a liar and slaughtered her; therefore their Lord crushed them for their sin and leveled them (with the ground).
And He fears not its conseq uence.

Sura 113, "The Dawn," is another example of this period.

In the name of Allah, the Beneficent, the Merciful. Say: I seek
refuge in the Lord of the dawn,
From the evil of what He has created,
And from the evil of the utterly dark night when it comes, And from the evil
of those who blow on knots,
And from the evil of the envious when he envies.

While still in Mecca, Muhammad's ambition was limited to that town alone and its surroundings. He wrote, "*Thus have we sent by inspiration to you an Arabic Quran: that you may warn the Mother of Cities and all around her.*" (Q.42:7) [230]

The Mother of Cities, *Umul Qura*, is Mecca. In other verses[231] he said that he came specifically for those who had not received a revelation from God before. According to these verses, the Jews, the Christians, and the Zoroastrians were not his addressees, because they had received revelations already.

In other verses he said:

And never have We sent forth any apostle otherwise than [with a message] in his own people's tongue, so that he might make [the truth] clear unto them. (Q.14:4) *And indeed, within every community have We raised up an apostle.* (Q16:36)
To every people (was sent) a messenger. (Q.10:47)

These and several other verses show that at first, Muhammad did not have ambitions to spread his message

outside Mecca. However, as time passed and his power increased his ambition grew. Eventually he demanded that everyone either submit to him or be killed.

The language in later suras is legalistic. It is the language of a despot setting laws and ordinances for his subjects and inciting them to conquer new lands. A. S. Tritton says, “The sentences are long and unwieldy so that the hearer has to listen carefully or he will miss the rhyme altogether; the language has become prose with rhyming words at intervals. The subject matter is laws, comments on public events, statements of policy, rebukes to those who did not see eye–to–eye with the prophet, Jews especially, and references to his domestic troubles. Here imagination is weak and stock phrases are dragged in to conceal the poverty of ideas, though occasionally the earlier enthusiasm bursts out.”[232]

In several hadiths Muhammad narrated his encounters with jinns. In one story he claimed to have spent a night in their town converting many of them to Islam. In the Quran there are at least 30 references to jinns.

It is important to note that Muhammad was ignorant of the Bible. Solomon was a king, not a prophet, and he never made such a statement or prayer as stated by Muhammad. He did, however, ask God for wisdom rather than riches. Muhammad here reveals his own craving for kingdom and power

O ther S ymptoms of TLE

People with TLE tend to demonstrate some of these five interictal traits (*between* rather than *during* seizures).

1. **Hyperg raphia**: Hypergraphia is an obsession phenomenon manifested by writing extensive notes and diaries. Even though apparently illiterate, Muhammad composed the Quran, asking others to write it down for him.

2. **Hyper relig iosity:** Religious beliefs not only are intense, but may also be associated with elaborate theological or cosmological theories. Patients may believe that they have special divine guidance. Muhammad obviously had an unusual degree of concern with philosophy and mysticism, which led him to invent a new religion.

3. **Cling ing ness:** From the stories that talk about Muhammad's attachment to his uncle, when he was a boy and from other stories we can determine that Muhammad was emotionally needy and that he was very offended when rejected or abandoned.

4. **Altered interest in sex** : Muhammad's obsession with women indicates that his interest in sex was heightened even though, as we shall see later, his abilities may have diminished or entirely disappeared in his later years.

5 . **Ag g ressiveness:** Intense emotions are often labile, so that the patient may exhibit great warmth at one time, whereas at another time, anger and irritability may evolve into rage and aggressive behavior. Muhammad was at times friendly, particularly to his companions, but extremely short-tempered and irritable to those whom he perceived as resisting his demands. Bukhari says: "If the Prophet disliked something, the sign of aversion would appear on his face."[233]

The Heavenly N ig ht Jou rney

There are various versions of the story of Muhammad's *Mi'raj*, his alleged night journey to heaven. Ibn Ishaq has woven together these traditions stemming from stories told by his companions, particularly his wife Aisha. According to the narrative, Muhammad reported:

> While I was asleep in the hijr, Gabriel came and stirred me with his foot. I sat up, but saw nothing and lay down again. He came a second time and stirred me with his foot. I sat up, but saw nothing and lay down again. He came to me a third time, and stirred me with his foot. I sat up, and he took hold of my arm and I stood beside him. He brought me out to the door of the mosque, and there was a white animal, half mule, half donkey, with wings on its sides with which it propelled its feet, putting down each forefoot at the limit of its sight. He mounted me on it. Then he went out with me, keeping close to me. When I came up to mount him, he shied. Gabriel placed his hand on its mane and said,

are you not ashamed, O Buraq, to behave in this way? By Allah, none more honorable before Allah than Muhammad has ever ridden you before. The animal was so ashamed that he broke out into a sweat, and stood so that I could mount him.

The apostle and Gabriel went their way, until they arrived at the temple at Jerusalem. There he found Abraham, Moses, and Jesus among a company of the prophets. The apostle acted as their imam in prayer. Then he was brought two vessels, one containing wine and the other milk. The apostle took the milk and drank it, leaving the wine. Gabriel said, 'You have been rightly guided to the way of nature, the true primeval religion, and so will your people be, Muhammad. Wine is forbidden to you.' Then the apostle returned to Mecca, and in the morning he told Quraish what had happened. Most of them said, 'By Allah, this is a plain absurdity! A caravan takes a month to go to Syria and a month to return. How can Muhammad do the return journey in one night? [234]

Ibn Sa'd says; "Upon hearing this story many who had prayed and joined Islam became renegades and left Islam." And this Quranic verse was revealed in response: "We made the vision which we showed you only for a test to men."[235]

Muslim chroniclers have gone out of their way to embellish this story and give it credibility. Ibn Ishaq added that people asked for proof and Muhammad replied that he had passed the caravan of so-and-so in such-and-such a valley, and the animal he rode scared them and a camel bolted. Then Muhammad is quoted as saying:

And I showed them where it was, as I was on the way to Syria. I carried on until, in Dajanan, a mountain near Tihama, some 25 miles from Mecca. I passed by a caravan of the Banu so-and-so. I found the people asleep. They had a jar of water covered with something. I took the covering o9 and drank the water, replacing the cover. The proof of that is that their caravan is this moment coming down from al-Baida' by the pass of al-Tan'im, led by a dusky camel loaded with two sacks, one black and the other multihued.' Baida is a hill near Mecca, on the Medina side. Tan'im is on the high ground near Mecca. The people hurried to the pass, and the first camel they met was as he had described. They asked the men about the vessel, and they told them that they had left it full of water and covered it, and that when they woke, it was covered but empty. They asked the others too, who were in Mecca and they said that it

was quite right, they had been scared, and a camel had bolted. They had heard a man calling them to it, so that they were able to recover it."[236]

These traditions were written down more than a hundred years after the death of Muhammad. There was no way to prove the authenticity of such claims after the lapse of this much time. However, what Muslims in general have missed is that at the time that Muhammad allegedly visited the Temple in Jerusalem, there was no temple in Jerusalem. Six centuries before al–Buraq took flight, the Romans had destroyed it. By 70
A.D. not one stone stood upon another. The Temple of Solomon was built around 10th century BC, according to the Bible. The Dome of the Rock was raised on the foundations of the Roman Temple of Jupiter in 691 A.D. Al–Aqsa mosque was constructed over a Roman basilica on the southern end of the Temple Mount by the Umayyads in 710 AD. It is ironic that Muhammad saw the caravan of the tribe of so–and–so on his way, but failed to see that the temple, in which he claims to have prayed, did not exist. Also the fact that many of his followers left him is evidence that he could not satisfy them of the reality of his hallucination.

Another hadith says that to test the truth of what Muhammad was claiming Abu Bakr asked him to describe Jerusalem and when he did, Abu Bakr said 'That's true. I testify that you are the apostle of Allah'. It is not clear whether Abu Bakr had ever been in Jerusalem. This wasn't an important town for Arabs to visit. However, it is also surprising that Abu Bakr did not say anything about the temple. These are all apocryphal stories that Muslims fabricated to give credibility to this most bizarre tale narrated by their prophet.

There is another version of this story that is probably more reliable, as it is ratified in the Quran. In this version Muhammad says:

After the completion of my business in Jerusalem, a ladder was brought to me, finer than any I have ever seen. It was that to which the dying man looks when death approaches. My companion mounted it with me, until we came to one of the gates of heaven, called the Gate of the Watchers. An angel called Isma'il was in charge of it, and under his command were twelve thousand angels, each of them having twelve thousand angels under his command.

When Gabriel brought me in, Isma'il asked who I was, and when he was told that I was Muhammad, he asked if I had been given a mission, or sent for, and on being assured of this, he wished me well.

All the angels who met me when I entered the lowest heaven smiled welcomingly and wished me well, except one who said the same things, but did not smile or show that joyful expression which the others had. And when I asked Gabriel the reason, he told me that if he had ever smiled on anyone before, or would smile on anyone hereafter, he would have smiled on me. He does not smile, because he is Malik, the Keeper of Hell. I said to Gabriel, he holding the position with regard to Allah, which he has described to you 'obeyed there, trustworthy.' (Surah 81:21) 'Will you not order him to show me hell?' And he said, 'Certainly! O Malik, show Muhammad Hell.' Thereupon he removed its covering, and the flames blazed high into the air, until I thought that they would consume everything. So I asked Gabriel to order him to send them back to their place, which he did.

I can only compare the e9ect of their withdrawal to the falling of a shadow, until, when the flames retreated whence they had come, Malik placed their cover on them.

When I entered the lowest heaven, I saw a man sitting there, with the spirits of men passing before him. To one he would speak well and rejoice in him, saying, 'A good spirit from a good body.' Of another, he would say 'Faugh' and frown, saying: 'An evil spirit from an evil body.'

In answer to my question, Gabriel told me that this was our father Adam, reviewing the spirits of his o9spring. The spirit of a believer excited his pleasure, and the spirit of an infidel excited his disgust. 'Then I saw men with lips like camels. In their hands were pieces of fire, like stones, which they used

> to thrust into their mouths, and they would come out of their posteriors. I was told that these were those who sinfully devoured the wealth of orphans.[237] Then I saw men in the way of the family of Pharaoh, with such bellies as I have never seen, there were passing over them, camels maddened by thirst when they were cast into hell, treading them down, they being unable to move out of the way. These were the usurers.[238]

> Then I saw women hanging by their breasts. These were those who had fathered bastards on their husbands.[239]
> Then I was taken to the second heaven, and there were the two maternal cousins, Jesus, son of Mary, and John, son of Zakariah. Then to the third heaven, and there was a man whose face was as the moon at the full. This was my brother Joseph, son of Jacob. Then to the fourth heaven, and there as a man called Idris. 'And we have exalted him to a lofty place.' Surah 19:58 Then to the fifth heaven, and there was a man with white hair and a long beard, never have I seen a more handsome man than he. This was the beloved among his people, Aaron, son of 'Imran. Then to the sixth heaven, and there was a dark man with a hooked nose, like the Shanu'a. This was my brother Moses, son of 'Imran. Then to the seventh heaven, and there was a man sitting on a throne at the gate of the immortal mansion, Paradise. Every day, seventy thousand angels went in, not to come back until the resurrection day. Never have I seen a man more like myself. This was my father, Abraham. Then he took me into Paradise, and there I saw a damsel with dark red lips and asked her to whom she belonged, for she pleased me much when I saw her, and she told me 'Zeid b. Haritha.' The apostle gave Zeid the good news about her.[240]

One tradition says that when Gabriel took Muhammad up to each of the heavens and asked permission to enter, he had to inform the guards whom he had brought, and whether his guest had received a mission or had been sent for, after which the gate keepers would respond "Allah grant him life, brother and friend!" and let them pass until they reached the seventh heaven and there Muhammad met Allah. During his interview with the Creator, the duty of fifty prayers a day was laid upon his followers. On his return he met Moses and this is what he said happened:

> On my return, I passed by Moses, and what a fine friend of yours he was! He asked me how many prayers had been laid upon me, and when I told him fifty, he said, 'Prayer is a weighty matter, and your people are weak, so go back to your Lord and ask him to reduce the number for you and your community.' I

> did so, and He took o9 ten prayers. Again I passed by Moses, and he said the same again, and so it went on, until only five prayers for the whole day and night were left. Moses again gave me same advice. I replied that I had been back to my Lord and asked him to reduce the number until I was ashamed, and I would not do it again. He of you who performs them in faith and trust will have the reward of fifty prayers.[241]

There are Muslims who say this epic did not actually take place in the physical realm — it was a spiritual experience. However, the claims of Muhammad about spotting the caravan of Banu so–and–so on his way and all the details about scaring a camel or drinking water from a jar negate that assertion. The biggest proof that this experience was claimed to be real comes from the Quran, which says it was a test of faith for the believers. People believe in any absurdity as long as it is labeled "spiritual." They tend to be more skeptical, when a claim is made to have happened in the real world, which defy reason.

Muhammad Was Not Lying

The Russian existential writer Fyodor Dostoyevsky thought that Muhammad was telling the truth. He believed that Muhammad's experiences were real, at least to him. Dostoyevsky himself su9ered from temporal lobe epilepsy. He revealed, via one of his characters, that when he had a seizure the gates of Heaven would open and he could see row upon row of angels blowing on great golden trumpets. Then two great golden doors would open and he could see a golden stairway that would lead right up to the throne of God.[242]

In an article titled "Religion and the Brain" published in *Newsweek*, on May 7, 2001, a Canadian neuropsychology researcher explained:

When the image of a cross, or a Torah crowned in silver, triggers a sense of religious awe, it is because the brain's visual–association area, which interprets what the eyes see and connects images to emotions and memories, has learned to link those images to that feeling. Visions that arise during prayer or ritual are also generated in the association area: electrical stimulation of the temporal lobes (which nestle along the sides of the head and house the circuits responsible for language, conceptual thinking and associations) produces visions.

Temporal–lobe epilepsy—abnormal bursts of electrical activity in these regions — takes this to extremes. Although some studies have cast doubt on the connection between temporal–lobe epilepsy and religiosity, others find that the condition seems to trigger vivid, Joan of Arc–type religious visions and voices.

Although temporal–lobe epilepsy is rare, researchers suspect that focused bursts of electrical activity called "temporal–lobe transients" may yield mystical experiences. To test this idea, Michael Persinger of Laurentian University in Canada fits a helmet jury–rigged with electromagnets onto a volunteer's head. The helmet creates a weak magnetic field, no stronger than that produced by a computer monitor. The field triggers bursts of electrical activity in the temporal lobes, Persinger finds, producing sensations that volunteers describe as supernatural or spiritual: an out–of–body experience, a sense of the divine. He suspects that religious experiences are evoked by mini electrical storms in the temporal lobes, and that such storms can be triggered by anxiety, personal crisis, lack of oxygen, low blood sugar and simple fatigue —suggesting a reason that some people "find God" in such moments.[243]

The O rigin of Muhammad's Mystical Experiences

Is it possible to tickle the temporal lobe and induce mystical experiences such as sensing a "presence," hearing sounds, seeing lights, or even ghosts?

Michael Persinger, the neuropsychologist at Canada's Laurentian University cited above, thinks so. He has been able to demonstrate that the sensation described as "having a religious experience" is merely a side e9ect of our bicameral brain's feverish activities. In simple words: When the right hemisphere of the brain, the seat of emotion, is stimulated in the cerebral region presumed to control notions of self, and then the left hemisphere, the seat of language, is called upon to make sense of this nonexistent entity, the mind generates a "sensed presence."[244]

Ken Hollings, in an article titled "The Exorcism." writes: "Persinger… argues that religious experience is created within the brain. Current studies suggest that our sense of self is produced by the left temporal lobe, located in the logical and precise hemisphere of our brains, which helps maintain the boundary between individual consciousness and the outside world. Shut that lobe down, and you feel at one with the Universe – a prime form of religious experience. Stimulate the right temporal lobe, on the creative and more emotional side of our brains, and a right hemispheric sense of self is invoked, which we tend to experience as a 'separate' entity."[245]

Persinger fitted a motorcycle helmet with solenoids emitting mild electromagnetic fields around the volunteers' temples. The volunteers were made to sit blindfolded in an empty room – "the chamber of heaven and hell" as it was jokingly called. By alternating the electrical charges, 80% of the subjects that took part in this experiment sensed "presence" of a ghostly being in the room, sometimes touching or grabbing them. Some of them said that they smelled the fragrance of paradise or the stench of hell. They heard voices, saw dark tunnels, lights, and had profound religious experiences.

Ed Conroy, also reporting on Michael Persinger's experiments writes: "The personalities of normal people who

display enhanced temporal lobe activity… display enhanced: creativity, suggestibility, memory capacity, and intuitive processing. Most of them experience a rich fantasy or subjective world that fosters their adaptability. Many of them are prone to bouts of physical and mental activity followed by mild depression. These people have more frequent experiences of a sense of presence during which time 'an entity is felt and sometimes seen'; exotic beliefs rather than traditional religious concepts are endorsed."[246]

Persinger has found out that di9erent subjects label this ghostly perception with the names that are familiar to them. Religious people experience the holy personalities of their faith
– Elijah, Jesus, the Virgin Mary, Mohammad, the Sky Spirit, etc. Some subjects have emerged with Freudian interpretations – describing the presence as one's grandfather, for instance.

This method has been used also to induce near–death experiences (NDEs). Hollings writes, "In 1933 Montreal neurosurgeon Wilder Penfield discovered that when he electrically stimulated certain nerve cells in the temporal lobe, the patient would 'relive' previous experiences in convincing sensory detail. In his controversial 1976 publication, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, Princeton psychologist Julian Jaynes argued that the sensation commonly described as 'having a religious experience' is merely a side e9ect of the feverish interactivity between the right and left halves of our brain. Our ancient ancestors, he suggested, lacked a strong enough sense of individual identity to explain such exchanges as anything but voices and visions from the gods on high."[247]

What exactly happens in that moment of intense spiritual awareness? Hollings says, "Activity in the brain's amygdala, which monitors the environment for threats and registers fear, is dampened. Parietal lobe circuits, which orient you, go quiet,

while circuits in the frontal and temporal lobes, which mark time and generate self–awareness, become disengaged. Using brain–imaging data collected from Tibetan Buddhists during meditation and Franciscan nuns at prayer, Dr. Andrew Newberg of the University of Pennsylvania observed that a bundle of neurons in the superior parietal lobe, toward the top and back of the brain, had shut down. This region also helps processes information about orientation and time."[248]

Persinger has shown that "spiritual" and "supernatural" experiences are the result of the lack of proper communication and coordination between the left and right temporal lobes. The sense of a presence in the room, an out–of–body experience, bizarre distortion of body parts, and even religious feelings are all caused in the brain. Persinger calls these experiences 'temporal lobe transients', or increases and instabilities in neuronal firing patterns in the temporal lobe.

How do these experiences produce religious states? Our "sense of self," says Persinger, "is maintained by the left hemisphere temporal cortex. Under normal brain functioning this is matched by the corresponding systems in the right hemisphere temporal cortex. When these two systems become uncoordinated, such as during a seizure or a transient event, the left hemisphere interprets the uncoordinated activity as 'another self', or a 'sensed presence', thus accounting for subjects' experiences of a 'presence' in the room (which might be interpreted as angels, demons, aliens, or ghosts), or leaving their bodies (as in near–death experiences), or even 'God'. When the amygdala (deep–seated region of the brain involved with emotion) is involved in the transient events, emotional factors significantly enhance the experience which, when connected to spiritual themes, can be a powerful force for intense religious feelings."[249]

Brain S timulation Creates S hadow Person

Swiss scientists have found that electrical stimulation of the brain can create the sensation of a “shadow person” mimicking one’s bodily movements, according to a brief report in the journal *Nature* and in an article titled “Brain stimulation creates shadow person” appearing in the on–line science journal Physorg.com:

> Olaf Blanke and colleagues at the Federal Polytechnic School of Lausanne say their discovery might help shed light on brain processes that contribute to the symptoms of schizophrenia, which can include the sensation that one’s own actions are being performed by someone else.
>
> Doctors evaluating a woman with no history of psychiatric problems found stimulation of an area of her brain called the left temporoparietal junction caused her to believe a person was standing behind her.
>
> The patient reported that “person” adopted the same bodily positions as her, although she didn’t recognize the e9ect as an illusion. At one point in the investigation, the patient was asked to lean forward and clasp her knees: this led to a sensation that the shadow figure was embracing her, which she described as unpleasant.
>
> The finding could be a step towards understanding psychiatric a9ects such as feelings of paranoia, persecution and alien control, say neuroscientists.
>
> The discovery is reported in a Brief Communication in this week’s issue of the journal Nature.[250]

Could these findings explain what Muhammad heard, saw, and felt during his epiphanic experiences? Muhammad came from a culture that believed in jinns, angels, ghouls, and demons and these were the creatures that he saw in his

hallucinations. The dispute about whether there is one God, as Jews and Christians believed, or whether there are many gods, as Muhammad's clan thought, was an ongoing debate. Muhammad sided with the more "exotic" belief of monotheism, instead of the traditional religious concept endorsed by his own people. We must also not undermine the influence that Khadijah exerted on him in interpreting his hallucinatory experiences. She was a monotheist.

What Muhammad experienced was real to him, yet it was only mental. When he relayed his story to Khadijah, all she could think of was that her beloved husband had either become possessed by demons or had been touched by angels. So when Muhammad told her "I fear that something may happen to me", she replied, "Never! Allah will never disgrace you."[251] Since she could not accept that her narcissist had gone mad, she was she concluded that he must have been chosen to be a prophet. If it had not been for Khadijah's unconditional support and encouragement, Muhammad might have continued thinking that he had become possessed, and he might have grasped the reality of his condition as most epileptics do.

Camel Kneeling U nder the Power of Revelation

Muslims often exaggerate and attribute false miracles to Muhammad. This is quite normal for cultists who are fond of attributing miracles to their gurus. One hadith claims that one day when Muhammad was on a camel a revelation descended on him so intensely that his camel knelt down on the ground.

If this story is true it could be another indication that Muhammad was epileptic. Bonnie Beaver, an expert in animal behavior at the College of Veterinary Medicine at Texas A&M

University says, “Dogs and cats have been known to alert some people when a seizure is about to begin. It’s common for animals to sense a seizure in their owners, and some dogs can even be trained to warn a person of an impending seizure.”[252]

The University of Florida study conducted by Ms. Dalziel and Dr. Reep surveyed a pool of patients experiencing at least one epileptic seizure per month. Of this pool, 30 owned dogs, and five percent of these 30 individuals “reliably” reported that their dogs demonstrated distinct behavior signifying the onset of a seizure. “They reported defined and unusual behavior that the dog didn’t usually exhibit,” Dr. Reep explained. He said that of all the theories, it is most plausible that some dogs can smell a seizure coming. He added that patients with epilepsy have reported that their dogs were able to detect seizures from other rooms in the house—behavior that could not, of course, depend upon visual or electrical cues.[253]

Today dogs are trained to warn its owner when he or she is about to have a seizure. Animals seem to have sensory perceptions that we humans don’t possess or may have lost. They seem to sense the advent of an earthquake, hours before it actually happens. Many animals – especially horses and cattle – can sense a thunderstorm before it occurs.

On January 4, 2005, The National Geographic News wrote: “Before giant waves slammed into Sri Lanka and India coastlines ten days ago, wild and domestic animals seemed to know what was about to happen and fled to safety. According to eyewitness accounts, elephants screamed and ran for higher ground, dogs refused to go outdoors, flamingos abandoned their low–lying breeding areas and zoo animals rushed into their shelters and could not be enticed to come back out. The belief that wild and domestic animals possess a sixth sense—

and know in advance when the earth is going to shake—has been around for centuries."[254]

The point is that animals are known to perceive things, especially pending epilepsy in their owners. It is not unusual for an animal to become distressed and behave erratically when his owner is about to have a fit of seizure. We know that neither Muhammad's wives nor his companions were a9ected or sensed anything when he was receiving "revelations." During one of his hallucinations Muhammad told Aisha, "This is Gabriel. He sends his greetings and salutations to you. Aisha replied, 'Salutations and greetings to him.' Then addressing the Prophet she said, 'You see what I don't see.'"[255] If only a camel could feel what was happening to Muhammad, it is another clue that what he was experiencing was a seizure.

The Case of Phil K. Dick

Case studies of other epileptic su9erers can give us a better understanding of what may have happened to Muhammad. The similarities are often astounding.

The American science fiction writer Philip Kindred Dick (1928–1982), speaking of his own strange visions to Charles Platt said, "I experienced an invasion of my mind by a transcendentally rational mind, as if I had been insane all my life and suddenly I had become sane."[256] All Dick's works start with the basic assumption that there cannot be one single, objective reality. Charles Platt describes Dick's novels. "Everything is a matter of perception. The ground is liable to shift under your feet. A protagonist may find himself living out another person's dream, or he may enter a drug–induced state

that actually makes better sense than the real world, or he may cross into a di9erent universe completely."[257]

Like Muhammad, Dick was also paranoid, emotionally infantile, narcissistic, had suicidal thoughts, and was resentful of his parents. He imagined that plots against him were being perpetrated by the KGB or FBI, and that they were constantly laying traps for him. We see the same kind of paranoia in the writings of Muhammad, who constantly talked about the unbelievers and how they were plotting against him, opposing his religion, and persecuting him and his followers. VALIS, the first of Dick's three final autobiographical novels,[258] is a fool's search for God, who turns out to be a virus, a joke, and a mental hologram transmitted from an orbiting satellite.

The proponent of the novel is thrust into a theological quest when he receives communion in a burst of pink laser light and turns out to have a direct link with God. In this work, Dick examines his own supposed encounters with a divine presence.

VALIS is an acronym for *Vast Active Living Intelligence System*. He theorizes that VALIS is both a "reality generator" and a means of extraterrestrial communication.

Lawrence Sutin, in *Divine Invasions: A Life of Philip K. Dick* writes about one of Dick's mystical experiences that eerily resemble those of Muhammad.

> Monday night he called me and said that the night before, he'd been smoking some marijuana that a visitor had left, and felt himself entering that by–now– familiar state in which he had visions (generally not dope–related), and he said, 'I want to see God. Let me see you.' And then instantly, he told me, he was flattened by the most extreme terror he'd ever felt, and he saw the Ark of the Covenant, and a voice said, 'You wouldn't come to me through logical evidence or faith or anything else, so I must convince you this way.' The curtain of the Ark was drawn back, and he saw, apparently, a void and a triangle with an eye in it, staring straight at him. Phil said he was on his hands and knees, in absolute terror, enduring the Beatific Vision from nine o'clock Sunday evening until five o'clock Monday morning. He said he was certain he was dying, and if

> he could have reached the telephone he'd have called the paramedics. The Voice told him, in e9ect, 'You've managed to talk yourself into disbelieving everything else. I let you see, but this you'll never be able to forget or adapt or misrepresent.'[259]

Dick, who died prematurely at the age of 54, wrote millions of words. His biographer Sutin quotes one of his writings in which he explains his mystical experience:

> God manifested himself to me as the infinite void; but it was not the abyss, it was the vault of heaven, with blue sky and wisps of white clouds. He was not some foreign God but the God of my fathers. He was loving and kind and he had personality. He said, 'You su9er a little now in life; it is little compared with the great joys, the bliss that awaits you. Do you think I in my theodicy would allow you to su9er greatly in proportion to your reward?' He made me aware, then of the bliss that would come; it was infinite and sweet. He said, 'I am the infinite. I will show you. Where I am, infinity is; where infinity is, there I am… They reckon ill who leave me out; With me they fly I am the wings. I am the doubter and the doubt.'[260]

Other Cases of TLE

On October 23, 2001 PBS television aired a documentary on TLE. One of the persons interviewed was a man with temporal lobe epilepsy, John Sharon. Also present at the interview were Sharon's father and V. S. Ramachandran, a neurologist with the University of California–San Diego. It is interesting to read his case and compare it to what we know about Muhammad. This could shed more light on the Prophet's state of mind and his illness.

> ***John Sharon:*** The seizures involve my person and my soul and my spirit, all of it. When I get one of those feelings my whole body just tingles and I just, oh… that's that.
>
> ***Narrator:*** John's epileptic seizures are essentially an electrical storm in his temporal lobes when a group of neurons starts firing at random, out of sync with rest of his brain.

Recently John experienced one of his worst episodes to date. He'd gone out to the desert with a girlfriend, and they'd both got very drunk, with disastrous results. John was suddenly hit by a volley of seizures; each one lasted about five minutes and involved violent convulsions that left him unconscious. Eventually, John managed to get a call through to his father who drove out to the desert to bring him home.

John: On the way home, he and I got just into some philosophical questions about everything. And I just would not shut up once I…on the way home I was going and going. It was like I was wired.

Mr Sharon, Sr.: It's basically an earthquake within the body, and like any earthquake there are aftershocks. And like any earthquake that does damage, things have to be rebuilt. Things have to subside. Mainly what I deal with is the aftermath, particularly with this last episode. It was very much like stepping into a Salvador Dali painting. Instantly everything was surreal. And that's, in essence, what his seizures are all about – the aftermath – where it puts his brain, where it puts his memory, where it puts his mind, his thinking ability, everything else.

Narrator: When John's seizures came to an end he was exhausted but he felt omnipotent.

John: I went running down the streets screaming that I was God. And then this guy came out and I just, like, pelvic thrust at him and his wife and I was like, "You want to f–ing bet, I ain't God?"

Mr. Sharon Sr.: And I said, literally, 'you asshole, get back in here! What do you think you're doing? You're disturbing the neighbors. They're gonna call the cops. What is this all about?'

John: I kind of just looked at him, cool and calm, and apologized to him, and like, 'No. No one's going to call the police.' Like, I didn't say this last part, but I'm thinking to myself, 'No one's going to call the police on God!'

Narrator: John had never been religious, yet the onset of his seizures brought on overwhelming spiritual feelings. Vilayanur S. Ramachandran is Director of the Center for Brain and Cognition and professor with the Psychology Department and the Neurosciences Program at the University of California, San Diego. He has done extensive studies on Temporal Lobe Epilepsy.

V.S. Ramachandran: It has been known for a long time that some patients with seizures originating in the temporal lobes have intense religious auras, intense experience of God visiting them. Sometimes it's a personal god, sometimes it's

a more di9use feeling of being one with the cosmos. Everything seems su9used with meaning. The patient will say, "Finally I see what it's really about, Doctor. I really understand God. I understand my place in the universe, in the cosmic scheme." Why does this happen and why does it happen so often in patients with temporal lobe seizures?

John: Oh my God. And you know what? I am so right in my own head; I know I could go out there and get people to follow me. Not like these whackos with sheets on their heads, not like those idiots…but now it's just the new generation of the prophets. And were all the prophets' people who were flopping around on the ground; is that what this whole message was, the gift from the gods, this whole time?

V.S. Ramachandran: That's possible, isn't it? Yes?

John: I've never been religious, ever. People say, "No, you can't see into the future…unh unh." That's what that gift is, but you've got to pay for it by getting slammed around.

V.S. Ramachandran: Now, why do these patients have intense religious experiences when they have these seizures? And why do they become preoccupied with theological and religious matters even in between seizures?

One possibility is that the seizure activity in the temporal lobes somehow creates all kinds of odd, strange emotions in the person's mind…in the person's brain. And this welling up of bizarre emotions may be interpreted by the patient as visits from another world, or as, "God is visiting me." Maybe that's the only way he can make sense of this welter of strange emotions going on in his brain. Another possibility is that this is something to do with the way in which the temporal lobes are wired up to deal with the world emotionally. As we walk around and interact with the world, you need some way of determining what's important, what's emotionally salient and what's relevant to you versus something trivial and unimportant.

How does this come about? We think what's critical is the connection between the sensory areas in the temporal lobes and the amygdala, which is the gateway to the emotional centers in the brain. The strength of these connections is what determines how emotionally salient something is. And therefore, you could speak of a sort of emotional salience landscape, with hills and valleys corresponding to what's important and what's not important. And

each of us has a slightly di9erent emotional salience landscape. Now, consider what happens in temporal lobe epilepsy when you have repeated seizures. What might be going on is an indiscriminate strengthening of all these pathways. It's a bit like water flowing down rivulets along the cli9 surface. When it rains repeatedly there's an increasing tendency for the water to make furrows along one pathway and this progressive deepening of the furrows artificially raises the emotional significance of some categories of inputs. So instead of just finding lions and tigers and mothers emotionally salient, he finds everything deeply salient. For example, a grain of sand, a piece of driftwood, seaweed, all of this becomes imbued with deep significance. Now, this tendency to ascribe cosmic significance to everything around you might be akin to what we call a mystical experience or a religious experience.

There is no specific area in the temporal lobe concerned with God. But it's possible there are parts of the temporal lobes whose activity is somehow conducive to religious belief. Now this seems unlikely, but it might be true. Now, why might we have neural machinery in the temporal lobes for belief in religion? Well, belief in religion is widespread. Every tribe, every society has some form of religious worship. And maybe the reason it evolved, if it did evolve, is that it's conducive to the stability of society, and this may be easiest if you believe in some sort of Supreme Being. And that may be one reason why religious sentiments evolved in the brain.[261]

History is full of charismatic religious figures who su9ered from TLE. Psychologist William James (1842 – 1910) believed Apostle Paul's vision on his way to Damascus may have been "a physiological nerve storm or discharging lesion like that of epilepsy." Paul saw lights and heard a voice asking him "Saul, Saul, why do you persecute me?"[262] He was then temporarily blinded and consequently converted to Christianity. Paul talked about his visions in these words. "To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.'"[263]

Another famous case concerns a16thcentury nun known as Santa Teresa of Avila (1515 –1582). She experienced vivid visions, intense headaches and fainting spells, followed by “such peace, calm, and good fruits in the soul, and … a perception of the greatness of God”[264] Her biographers suggest that she may well have experienced epileptic seizures. [265]

LaPlante says that painters and writers like Vincent van Gogh, Gustave Flaubert, Lewis Carroll, Marcel Proust, Tennyson, and Fyodor Dostoyevsky all had TLE. The TLE su9erers often undergo patterns of personality changes, typically including compulsive writing or drawing and hyper–religiosity.

LaPlante believed that Muhammad also su9ered from TLE. More recent examples are *Joseph Smith*, the founder of Mormonism, and *Ellen White,* the founder of the Seventh Day Adventist Movement, who at the age of 9 su9ered a brain injury that totally changed her personality. She also began to have powerful religious visions.

Helen Schucman, the atheist Jewish psychologist who claimed receiving messages from Jesus Christ in the form of “readings” that she called *A Course in Miracles*, was most certainly a su9erer of TLE. Reportedly, Schucman spent the last two years of her life in a terrible, paranoid depression.

Syed Ali Muhammad Bab the founder of the Babi religion may also have been an epileptic su9erer. Bab’s *Persian Bayan* (translated into English and available online) is a classical epileptic writing – loquacious, verbose, stylish, yet short in content.

O ther F amous People with Epilepsy

Heidi Hansen and Leif Bork Hansen allege Søren Kierkegaard wrote in his journal that he su9ered from TLE and had kept it a secret all his life, They quote him saying: "Of all su9erings there is perhaps none so martyring as to become an object of pity, nothing which so tempts one to rebel against God. People usually regard such a person as stupid and shallow, but it would not be difficult to show that precisely this, is the hidden secret in the lives of many of the most eminent world–historical figures."[266]

The Danish philosopher was right. Far from being stupid, the TLE su9erers are among the geniuses. TLE can well be defined as the disease of creativity. Many famous and talented people in the history su9ered from TLE and arguably, they owed their creativity to this disease. Between five to ten persons in every 1,000 people have TLE. Not all of them, of course, reach fame.

Steven C. Schechter, M.D., professor of neurology at Harvard Medical School and author of several books on epilepsy, has compiled a list of prominent people in history who possibly suffered from TLE. This list comprises philosophers, writers, world leaders, religious figures, painters, poets, composers, actors, and other celebrities.

"Ancient people" writes Schachter, "thought epileptic seizures were caused by evil spirits or demons that had invaded a person's body. Priests attempted to cure people with epilepsy by driving the demons out of them with magic and prayers. This superstition was challenged by ancient physicians like Atreya of India and later Hippocrates of Greece, both of whom recognized seizure as a dysfunction of the brain and not a supernatural event." He further says, "Epileptic seizures have a power and symbolism which, historically, have suggested a relationship with creativity or unusual leadership abilities.

Scholars have long been fascinated by evidence that prominent prophets and other holy men, political leaders, philosophers, and many who achieved greatness in the arts and sciences, su9ered from epilepsy."[267]

Aristotle, who was the first to connect epilepsy to genius, claimed that Socrates had epilepsy. Schachter notes that Dr. Jerome Engel, professor of neurology at the University of California, School of Medicine, considers the co–existence of epilepsy and genius to be a coincidence.[268]

However, Schachter continues: "Others disagree, claiming to have found an association between epilepsy and giftedness in some people. Eve LaPlante in her book *Seized,* writes that the abnormal brain activity found in temporal lobe (complex partial) epilepsy plays a role in creative thinking and the making of art. Neuropsychologist Dr. Paul Spiers maintains: 'Sometimes the same things that cause epilepsy result in giftedness. If you damage an area [of the brain] early enough in life, the corresponding area on the other side has a chance to overdevelop.'"[269]

This is an interesting theory. If Spiers is right, it is not the TLE that brings forth genius and creativity but the reaction of the brain to compensate for what is damaged.

The following is a short list of some of the geniuses who Schachter believes may have had epileptic seizures.

Harriet Tubman: the black woman who led hundreds of her fellow slaves from the American South to freedom in Canada. She came to be known as the "Moses" of her people.

Saint Paul: the greatest Christian evangelist without whom Christianity would probably never have reached Europe to become a World Religion.

Joan of Arc: the young uneducated farmer's daughter in a remote village of medieval France who altered the course of history through her amazing military victories. From age thirteen Joan reported ecstatic moments in which she saw flashes of light, heard voices of saints and saw visions of angels.

Alfred Nobel: the Swedish chemist and industrialist who invented dynamite and financed the Nobel Prize.

Dante: the author of *La Divina Comedia*;

Sir Walter Scott: one of the foremost literary figures of the romantic period; the 18th century.

Jonathan Swift: English satirist, author of *Gulliver's Travels*. *Edgar Allan Poe:*

the nineteenth century American author.

Lord Byron, *Percy Bysshe Shelley*, and *Alfred Lord Tennyson:*
three of the greatest English Romantic poets,

Charles Dickens: the Victorian author of such classic books as *A Christmas Carol* and *Oliver Twist*.

Lewis Carroll: author of *Alice's Adventures in Wonderland* who may have been writing about his own temporal lobe seizures. The sensation initiating Alice's adventures – that of falling down a hole is a typical one to many people with seizures.

Fyodor Dostoyevsky, the great Russian novelist, author of such classics as *Crime and Punishment* and *The Brothers Karamazov*, who is considered by many to have brought the Western novel to the peak of its possibilities.

Muhammad probably had his first seizure at age five. Dostoyevsky had his first seizure at nine. After a remission,

which lasted up to age 25, he had seizures every few days or months, fluctuating between good and bad periods. His ecstatic auras occurring seconds before his bigger seizures were moments of transcendent happiness, which then changed to an anguished feeling of dread. His experiences were similar to those of Muhammad, whose vision of hell was dreadful, filled with doom and horrendous scenes of torture. Here are a couple of examples of what Muhammad saw:

> *But those who deny for them will be cut out a garment of Fire: over their heads will be poured out boiling water. With it will be scalded what is within their bodies as well as (their) skins. In addition there will be maces of iron (to punish) them. Every time they wish to get away from anguish they will be forced back therein and (it will be said), 'Taste ye the Penalty of Burning*!' (Q. 22: 19–22)

> *But those, whose balance is light, will be those who have lost their souls; in Hell will they abide. The ßre will burn their faces, and they will therein grin, with their lips displaced.* (Q. 23: 103–104)

Dostoyevsky also saw a blinding flash of light. Then he would cry out and lose consciousness for a second or two. Sometimes the epileptic discharge generalized across his brain, producing a secondary tonic–clonic (grand mal) seizure. Afterward he could not recall events and conversations that had occurred during the seizure, and he often felt depressed, guilty, and irritable for days.

Count Leo Tolstoy: The great nineteenth century Russian author of *Anna Karenina* and *War and Peace*, also may have had epilepsy.

Gustave Flaubert: is another great name in literature. This nineteenth century French literary genius wrote such masterpieces as *Madame Bovary* and *A Sentimental Education*. According to Schachter, "Flaubert's typical seizure began with a

feeling of impending doom, after which he felt his sense of self grow insecure, as if he had been transported into another dimension. He wrote that his seizures arrived as ‘a whirlpool of ideas and images in my poor brain, during which it seemed that my consciousness sank like a vessel in a storm.’ He moaned, had a rush of memories, saw fiery hallucinations, foamed at the mouth, moved his right arm automatically, fell into a trance of about ten minutes, and vomited.”

Dame Agatha Christie: the leading British writer of mystery novels is also reported to have had epilepsy.

Truman Capote: American author of *In Cold Blood* and
Breakfast at Ti$ any’s.

George Frederick Handel: the famous baroque composer of the *Messiah.*

Niccolo Paganini: one of the greatest violinists.

Peter Tchaikovsky: The eminent Russian composer of the ballets *Sleeping Beauty* and *The Nutcracker*.

Ludwig van Beethoven: One of the greatest classical composers ever.

Schachter says, this is just a sampling of the many, many famous people whose epilepsy has been recorded by historians. In fact the list of famous people diagnosed or suspected for having epilepsy is long. Muhammad is not among bad company. His imaginative power, his depression, his suicidal thoughts, his irritability, his interest in religion, his vision of the Doomsday and the afterlife, his visual and auditory hallucinations and many of his physical and psychological characteristics can all be explained by TLE.

However, epilepsy does not explain Muhammad's ruthlessness, his lack of empathy, his mass murders, and his dogged determination. Those were the results of his narcissistic personality disorder. It was this combination of personality and mental disorders that made him the phenomenon that he became. Muhammad harbored thoughts of grandiosity and omnipotence. His epileptic visions reaffirmed his megalomania and gave him the confirmation that he was indeed the chosen prophet of God. As if that were not enough, he married a co- dependent woman who sought her own greatness in lionizing her husband and encouraging his madness.

Muhammad was convinced of his prophetic mission. It was this self-assurance that inspired those who were close to him and confirmed their faith. This does not mean that all the verses of the Quran have been "revealed" to him during his epileptic trances. The seizures probably stopped in his later years. However, convinced of his righteousness, he kept reciting verses as a situation dictated. As a narcissist, he received his confirmation from his followers. It is difficult to say who was fooling whom. Muhammad was convinced of his claim – even though he freely lied, making up verses as he needed them – and yet, when people believed in him he was reconfirmed. As a result, he's thought to be vested with divine authority to exact punishment on those who disagreed with him. He was the voice of God and opposition to him meant opposition to the Almighty. He felt entitled to lie. It was for a good cause and therefore justified. When he looted and massacred, he did it with a clear conscience. The end was so august that he deemed all means to achieve it legitimate. He was so convinced of his hallucinations that it felt right to kill anyone who stood in his way. The following Qura'nic verses are self-explanatory.

> *And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter ßre to abide in it, and he shall have an abasing chastisement.*

(Q.4:14)

On that day will those who disbelieve and disobey the Messenger desire that the earth were leveled with them, and they shall not hide any word from Allah. (Q.4:42)

Whoever disobeys Allah and His Messenger surely he shall have the ßre of hell to abide therein for a long time. (Q. 72:23)

S exuality, Religious Experience and Temporal Lobe Hyper Activation

The hadiths shed a lot of light into Muhammad's sexual conduct. Does TLE a9ect sexuality as well? If it does and if it can explain Muhammad's sexual habits, then we have one more piece of evidence that he su9ered from TLE. Neuroscientist Rhawn Joseph thinks it does. He writes:

> A not uncommon characteristic of high levels of limbic system and inferior temporal lobe activity are changes in sexuality as well as a deepening of religious fervor. It is noteworthy that not just modern day evangelists, but many ancient religious leaders, including Abraham, Jacob, and Muhammad, tended to be highly sexual and partook of many partners, or had sex with other men's wives, or killed other men in order to steal their wives (Muhammad, King David)… Many of the prophets and other religious figures also displayed evidence of the Kluver-Bucy syndrome, such as eating dung (Ezekiel),[270] as well as temporal lobe, limbic hyper activation and epilepsy, coupled with hallucinations, catalepsy, insanity, or language disorders.

> Whereas Moses su9ered from a severe speech impediment, Muhammad, Allah's messenger, was apparently dyslexic and agraphic. [A cerebral disorder characterized by total or partial inability to write] Moreover, in order to receive the word of God, Muhammad would typically lose consciousness and enter into trance states (Armstrong 1994; Lings 1983). In fact, he had his first truly spiritual-religious conversion when he was torn from his sleep by the archangel Gabriel who enveloped him in a terrifying embrace so overpowering that Muhammad's breath was squeezed from his lungs. After squeezing and

su9ocating him repeatedly Gabriel ordered Muhammad to speak the word of God, i.e. the Quran. This was the first of many such episodes with the archangel Gabriel who sometimes appeared to Muhammad in a titanic kaleidoscopic panoramic form.

In accordance with the voice of ‘God’ or his angels, Muhammad not only spoke but he began reciting and chanting various themes of God in a random order over the course of the following 23 years; an experience he found quite painful and wrenching (Armstrong 1994; Lings 1983). In addition to his religious zest, Muhammad was reported to have the sexual prowess of forty men, and to have bedded at least 9 wives and numerous concubines including even one young girl (Lings 1983). On one occasion, after being rebu9ed, he went into a trance, and then claimed ‘God’ had commanded that another man’s wife become his wife.

He [Muhammad] was also known to fly into extreme rages and to kill (or at least order killed) infidels and merchants and those who opposed him. These behaviors when coupled with his increased sexuality, heightened religious fervor, trance states, mood swings, and possible auditory and visual hallucinations of a titanic angel, certainly point to the limbic system and inferior temporal lobe as the possible neurological foundation for these experiences. Indeed, Muhammad also su9ered from horrible depressions and on one occasion sought to throw himself from a cli9 – only to be stopped by the archangel Gabriel.[271]

Chapter F ou r

O ther Mental Disorders

Narcissism is frequently accompanied by a series of co– morbidities. Likewise, clinically, the su9erer of TLE is commonly diagnosed as having a variety of psychiatric illnesses. In psychiatry, psychology and mental health counseling co–morbidity refers to the presence of more than one diagnosis occurring in an individual at the same time. In this chapter we'll explore the possibility of several co– morbidities in Muhammad starting with the most obvious.

O bsessive– Compulsive Disorder (O CD)

According to Canadian Mental Health Association, Obsessive–Compulsive Disorder is an anxiety disorder – one of a group of medical disorders, which a9ects the thoughts, behavior, emotions, and sensations.

> Collectively, these disorders are among the most common of mental health problems. It is estimated that 1 in 10 people su9ers from an anxiety disorder sometime in their life… For people with obsessive–compulsive disorder, obsession creates a maze of persistent thoughts. Those thoughts lead them to act out rituals (compulsions), sometimes for hours a day… Worries and doubts, superstitions and rituals are common to most everyone. OCD occurs when worries become obsessions and the compulsive rituals so excessive that they dominate a person's life. It's as if the brain is a scratched vinyl record, forever skipping at the same groove and repeating one fragment of song.

> Obsessions are persistent ideas, thoughts, impulses or images; they are intrusive and illogical. Common OCD obsessions revolve around contamination, doubts, and disturbing sexual or religious thoughts… Often, a person's obsessions are accompanied by feelings of fear, disgust and doubt, or the belief that certain activities have to be done just so… People with OCD try to relieve their obsessions by performing compulsive rituals, over and over again, and often according to certain "rules."
>
> Children with OCD appear to be more likely to have additional psychiatric problems. They may su9er from conditions such as panic disorder or social phobia, depression, learning disorders, tic disorders, disruptive behavior disorders, and body dysmorphic disorder (imagined ugliness).[272]

Based on the above definition it is very likely that Muhammad may have su9ered from this anxiety disorder. He was obsessed with rituals, such as how to perform ablution; how many times to pray and how they should be executed. He explained in minute details how to wash one's hands, face, nose, ears, etc., and in which order. All these rituals, including the various positions that the worshipper should assume while praying, are meaningless. Communication with God does not require rituals. Yet to Muhammad, they were crucial, to the extent that he thought if a detail of these rituals is missed, the prayer would not be accepted.

Prayer is conversation with God. There is no point in being concerned whether a conversation is accepted or not. To Muhammad prayer was something else. It was a chore that the slaves had to perform to meet the approval of God.

The only way one can understand this is through Obsessive Compulsive Disorder. OCD su9erers are obsessed with patterns, rituals, and numbers. Mohammad was fixated with the number three. There are many rituals that Muslims are required to do three times. There is no logical explanation for it except for the

fact that it is a *sunnah* (tradition) of Muhammad. The following are the rituals that the believer must perform before praying:

- Declare the intention that the act is for the purpose of worship.
- Rinse out the mouth with water three times
- Cleanse the nostrils by sniffing water in to them three times.
- Wash the whole face three times.
- Wash the right arm three times up to the far end of the elbow and then do the same with the left arm.
- Wipe the whole head or any part of it with a wet hand once.
- Wipe the inner sides of the ears with the forefingers and their outer sides with the thumbs. This should be done with wet fingers.
- Wipe around the neck with wet hands.
- Wash the two feet up to the ankles three times beginning with the right foot.

What is the meaning of washing three times? What is the point of wiping one's head, neck or feet with wet hand? Why wash the right hand first? These are useless rituals that have nothing to do with cleanliness or spirituality.

Muhammad's obsession with rituals becomes further evident through what is known as *tayammum*. When water is not available, or for any reason it cannot be used, he prescribed *tayammum*. It is performed as follows:

- Strike both hands slightly on earth or sand or stone.
- Shake the hands o9 and wipe the face with them once in the same way as done in the ablution.
- Strike the hands again and wipe the right arm to the elbow with the left hand and the left arm with the right

hand.

These rituals are absurd. The same can be said about positions for performing prayer, such as *q iyaam* (standing), *sujud* (prostrating), *ruku'* (bowing) and *jalsa* (sitting). Islam is full of rituals that make no sense. They reveal Muhammad's obsession with patterns and numbers and makes us conclude that he suffered from OCD.

The following are a few rituals considered to be the sunnah of Muhammad that Muslims follow meticulously. They have no meaning whatsoever. Yet, Muhammad thought that disregarding them will bring punishment upon the o9ender while their observance will bring reward. Pious is a person who observes these rules.

- To sit and eat on the floor.
- To eat with the right hand.
- To eat from the side that is in front of you.
- To remove your shoes before eating.
- When eating, to sit with either both knees on the ground or one knee raised or both knees raised.
- Whilst eating one should not remain completely silent.
- To eat with three fingers.
- One should not eat very hot food.
- Do not blow on the food.
- After eating one should lick his fingers.
- A Muslim should drink with the right hand. Satan drinks with the left hand.
- To sit and drink.
- To drink in 3 breaths removing the utensil from the mouth after each sip.
- To make the bed yourself.
- To dust the bed thrice before retiring to bed.
- To sleep on the right hand side.

- ► To sleep with the right palm under the right cheek.
- ► To keep the knees slightly bent when sleeping.
- ► To face Qiblah.
- ► To recite Surah Ikhlaas, Surah Falaq, and Surah Naas before sleeping 3 times and thereafter blow over the entire body thrice.
- ► On awakening to rub the face and the eyes with the palms of the hands.
- ► When putting on any garment RasulAllah (the messenger of Allah) always began with the right limb.
- ► When removing a garment RasullAllah always removed the left limb first.
- ► Males must wear the pants above the ankles. Females should ensure that their lower garment covers their ankles.
- ► Males should wear a turban. Females must wear scarves at all times.
- ► When wearing shoes, first wear the right shoe then the left.
- ► When removing them first remove the left and then the right.
- ► To enter the toilet with your head covered.
- ► To recite the dua (prayer) before entering the toilet.
- ► To enter with the left foot.
- ► To sit and urinate. One should never urinate whilst standing.
- ► To leave the toilet with the right foot.
- ► To recite the dua after coming out of the toilet.
- ► One should not face Qiblah or show his back towards the Qiblah.
- ► Do not speak in the toilet.
- ► Be very careful of the splashes of urine (being unmindful in this regard causes one to be punished in the grave).
- ► Using a miswaak (wooden tooth brush) is a great sunnah of Rasulullah. One who makes miswaak when

making wuzu and thereafter performs salaah will receive 70 times more reward. To take a Ghusl bath on a Friday.

- To keep a beard that is one fist in length.
- To carry ones shoes in the left hand.
- To enter the masjid (mosque) with the right foot.
- To leave the masjid with the left foot.[273]

Aisha narrated a story about Muhammad that is also evidence of this OCD.

> When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took o9 his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi' (cemetery). He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.[274]

Why would God order his prophet to go to the cemetery in the middle of the night to ask Him for forgiveness for the dead people? Couldn't He forgive them without inconveniencing His prophet in such odd hours? Muhammad's companions mistook his strange behaviors that betray his psychopathology, as proof of his sincerity.

In a hadith he admonished his followers, "Save your heels from the fire"[275] by wiping them with wet hand. It was not cleanliness that concerned Muhammad, but the ritual itself. He thought one can save himself from hellfire by passing wet hand over one's feet or even socks. Bukhari reports a hadith where Muhammad wiped his feet while wearing leather socks. "Narrated Al-Mughira bin Shu'ba: 'I was in the company of Allah's Apostle on one of the journeys… I poured water and he performed ablution; he washed his face, forearms and passed his wet hand over his head and over the two Khu9, (leather socks).'"[276]

In another hadith Bukhari quotes Humran, (the slave of 'Othman):

> I saw 'Othman bin 'A9an asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allah's Apostle said 'If anyone Performs ablution like that of mine and o9ers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'" [Then he added] "I heard the Prophet saying, 'If a man performs ablution perfectly and then o9ers the compulsory congregational prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he o9ers it.[277]

This is unreasonable. Only one su9ering from OCD can think that one's sins can be forgiven by performing certain rituals.

Compulsions are defined by repetitive behaviors or mental acts that the person is driven to perform according to rules that must be applied rigidly, and by behaviors or mental acts that are aimed at preventing or reducing distress or preventing some dreaded event or situation, such as hell.

Islam is full of meaningless rules and rituals. The rules of *wudu* (ablusion), *ghosl* (bathing), *salat* (obligatory prayer) and the very fact that it is obligatory, *hajj*, fasting, etc., are all indications that Muhammad was obsessed with rituals. He even said how many pebbles one must use to clean oneself after excreting. (They must be odd numbers. Three pebbles clean better than four.)

In one hadith Muhammad said, “When one of you passes urine, he should empty his penis three times.” The Ayatollahs of Iran have concluded that any urine dripping on the cloths after the penis is squeezed three times is clean and it does not annul one’s prayer.

S chizophrenia

Schizophrenia is the disease of thought disorder, of inappropriate emotions and of inappropriate attribution of things. It is a disease of cognitive abnormalities, of abnormal sequential thoughts.

Auditory hallucinations, paranoid or bizarre delusions, or disorganized speech and thinking, are some of the symptoms of Schizophrenia. There are also signs of and symptoms associated with impaired occupational or social function. The symptoms typically occur in young adulthood and last a lifetime.

Apart from one trip Muhammad made to Syria as the amin (trustee) of Khadijah, before marrying her, Muhammad did not engage in any other occupation. He was also withdrawn and used to spend his days in a cave alone. He satisfies the criterion of impaird occupational and social function. Prior to his prophetic enterprise, Muhammad was a loner. His only occupation before marrying Khadijah was herding family goats, a girly work, according to his society, and where interaction with others was kept to minimum. At one point, when he tried to act like a normal youth and sneaked into a wedding party, he felt nauseated and was weighed down by excruciating spasms.

The same Muhammad who became a sexual butterfly at his old age, during his youth was unable to establish normal relationships with members of the opposite sex and remained a virgin until Khadijah proposed to him. Schizoid personality disorder can explain this behavior.

The Diagnostic and Statistics Manual of Mental Health IV explains, “Schizophrenia falls in two broad categories: positive and negative. The positive symptoms appear to reflect an excess

or distortion of normal functions, whereas the negative symptoms appear to reflect diminution or loss of normal functions. The positive symptoms involve distortion of thoughts (delusions), perception (hallucinations), language and thought process (disorganized speech), and grossly disorganized or catatonic behavior. Negative symptoms include restrictions in range and intensity of emotional expression, (a9ective, flattening), in the fluency and productivity of thought and speech, and in the initiation of goal–directed behavior. Delusions are erroneous beliefs. Their content may include a variety of themes (e.g. persecutory, referential, somatic, religious or grandiose). Persecutory delusions are most common; the person believes he or she is being tormented, followed, tricked, spied on, or ridiculed. Referential delusions are also common; the person believes that certain gestures, comments, passages from books, newspapers, song lyrics, or other environmental cues are specifically directed at him or her. The distinction between a delusion and a strongly held idea is sometimes difficult to make and depends in part on the degree of conviction with which the belief is held despite clear contradictory evidence regarding its veracity. Although bizarre delusions are considered to be especially characteristic of Schizophrenia, "bizarreness" may be difficult to judge, especially across di9erent cultures. Delusions are deemed bizarre if they are clearly implausible and not understandable and do not derive from ordinary life experiences. An example of a bizarre delusion is a person's belief that a stranger has removed his or her internal organs and has replaced them with someone else's organs without leaving any wounds or scars. An example of a non–bizarre delusion is a person's false belief that he or she is under surveillance by the police. Delusions that express a loss of control over mind or body are generally considered to be bizarre; these include a person's belief that his or her thoughts have been taken away by some outside force ("thought withdrawal"), that alien thoughts have been put into his or her mind ("thought insertion"), or that his or her body or

actions are being acted on or manipulated by some outside force ("delusions of control"). If the delusions are judged to be bizarre, only this single symptom is needed to satisfy Criterion A for Schizophrenia."[278]

As per DSM IV, the story of magic being worked out on Muhammad making him believe he had sexual intercourse with his wives when he did not and his claim that he saw two men standing over him and discussing his condition as narrated by Aisha that I quoted in the previous chapter, is enough to diagnose Muhammad with Schizophrenia. Another clue to his delusional thinking is his claim that two men in white threw him on the ground, pulled out his heart and after washing it with snow replaced it in his chest without leaving any scar.

Muhammad's strange belief that Jews and Christians had found out he was the promised prophet foretold in their sacred books and consequently were after him to kill him is another indication that he su9ered from schizophrenia. The absurdity of such claim is enough to diagnose Muhammad with persecutory delusion, which is a criterion of Schizophrenia.

Muhammad was a loner during his youth, up to the time he launched his prophetic carrier and surrounded himself with, not peers, but votaries and adulators. Only as a superior being he felt at ease. Until then he appeared aloof, dull, and humorless. He was ignored in social settings. During his formative years he showed a flattened and restricted range of emotions and appeared indi9erent to what was going on around him. At the same time his inner life was rife with a deep emotional need, sensitivity, and confusion about the world around him. People with schizoid personality are either incapable of initiating and maintaining a personal relationship or find themselves suffocated and anxious in the company of others. They retreat into their inner worlds. If they seek relationship it's for security.[279]

SPD is considered part of the “schizophrenic spectrum” of disorders, which includes schizotypal personality disorder and schizophrenia. These conditions have similar symptoms, such as an incapacity for social relations and emotional inexpressiveness. The main distinction is that people with schizoid personality don’t usually experience the perceptual distortions or illusions characteristic of schizotypal personality or the psychotic episodes of schizophrenia.[280] Muhammad had strange supernatural beliefs, and visions of ghosts, angels, demons, and jinns. He claimed to have visited the city of jinns and spend a night in their midst.

Signs of schizotypal personality disorder in adolescence may begin as gravitation towards solitary activity or high level of social anxiety. The child may be an underperformer or appear socially out-of-step with peers. This is very much true about Muhammad who despite belonging to nobility, did not attend school and remained illiterate. All his uncles and even aunts could read and write, but not him.

P aranoid sc hiz ophrenia

With paranoid schizophrenia, the ability to think and function in daily life is better than with other types of schizophrenia. The patient may not have as many problems with memory, concentration, or dulled emotions. Still, paranoid schizophrenia is a serious, lifelong condition that can lead to many complications, including suicidal behavior.

Signs and symptoms of paranoid schizophrenia may include:

- Auditory hallucinations, such as hearing voices
- Delusions, such as believing a co-worker wants to poison you
- Anxiety
- Anger

- Aloofness
- Violence
- Verbal confrontations
- Patronizing manner
- Suicidal thoughts and behavior

With paranoid schizophrenia, you're less likely to be a9ected by mood problems or problems with thinking, concentration, and attention. Instead, you're most a9ected by what are known as positive symptoms.

Positive symptoms are symptoms that indicate the presence of unusual thoughts and perceptions that often involve a loss of contact with reality. Delusions and hallucinations are considered positive symptoms of paranoid schizophrenia.

- **Delu sions:** In paranoid schizophrenia, delusions are often focused on the perception that you're being singled out for harm. Your brain misinterprets experiences and you hold on to these false beliefs despite evidence to the contrary. For instance, you may believe that the government is monitoring every move you make or that a co–worker is poisoning your lunch. (Remember Muhammad's comments about his grandfather recommending his wet nurse to not let Jews and Christians find him lest they may injure him? Or suddenly leaving the quarter of the Banu Nadir and later claiming that Gabriel informed him the Jews were plotting to throw a stone on his head? He might have actually thought so.) The patient may also have delusions of grandeur — for example, the belief that he can fly, that he is famous, or that has a relationship with a famous person. This explains Muhammad's delusion about being the chosen prophet of Allah or that his saliva having miraculous curative e9ect. Delusions can result in aggression or violence. The patient believes he must act in self–defense against those who want to harm him.
- **Au ditory hallu c inations:** An auditory hallucination is the perception of sound — usually voices — that no one else hears. The sounds may be a single voice or many voices. These voices may talk either to the patient or to each other. The voices are usually unpleasant. They may give a running critique of what you're thinking or doing, or they may harass you about real or imagined faults. Voices may also command you to do things that can be harmful to yourself or to others. When you have paranoid schizophrenia, these voices seem real. You may talk to or shout at the voices.[281]

In the previous chapter we read a hadith that said Muhammad thought magic was worked on him so that he thought that he had sexual relations with his wives when he did not. That is when he heard two men coming to him and discussing about his condition. In his childhood, he also saw two men dressed in white pulling his heart out of his chest and washing it with snow. These were hallucinations.

Apart from false beliefs, held with conviction in spite of reason, hallucinations, disorganized thoughts, restlessness, and violent/aggressive behavior, there is one particular syndrome that also characterizes schizophrenia: 'catatonic behavior,' in which the a9ected person's body may be rigid and the person may be unresponsive.[282]

Muhammad's disorganized thoughts can be ascertained through the Quran, which can be defined as an editor's nightmare. He was violent and restless. In just ten years, he launched over seventy raids. As for his catatonic behavior, a syndrome characterized by muscular rigidity and mental stupor, it is enough to quote his cousin Ali, who said, "When he walked he would lift his feet with vigor, as if walking up a slope. When he turned towards a person he would turn with his entire body."[283]

Some of the stories of Muhammad's childhood, his hallucinations, hearing voices, and seeing men performing bizarre operations on him are also telltales that he may have had childhood schizophrenia, a type of chronic mental illness in that reality is interpreted abnormally (psychosis), with a profound impact on a child's ability to function. Childhood schizophrenia includes hallucinations, delusions, irrational behavior, and thinking.

Paranoid Personality Disorder

Paranoia does not always involve hallucination. Muhammad's constant persecutory delusions and his violent reaction to his perceived enemies strongly suggest that he su9ered from paranoia. Paranoid patient becomes a prey to premature delusion. The cause of delusion may be internal, and no hallucination involved.

The main symptom is permanent delusion. There is delusion in schizophrenia also but in the case of paranoia it is organized and permanent. In paranoia the symptoms of delusion appear gradually, and the patient is suspicious, irritable, introverted, depressed, obstinate, jealous, selfish, unsocial and bitter. The "Diagnostic and Statistical Manual of Mental Disorders", fourth edition (DSM–IV), lists the following symptoms for paranoid personality disorder:

- preoccupied with unsupported doubts about friends or associates
- suspicious; unfounded suspicions; believes others are plotting against him/her
- perceives attacks on his/her reputation that are not clear to others, and is quick to counterattack
- maintains unfounded suspicions regarding the fidelity of a spouse or significant other
- reads negative meanings into innocuous remarks
- secrecy and reluctant to confide in others.

Many of these symptoms were present in Muhammad. His delusions about the Jews or the Meccans wanting to kill him, his paranoia of men looking at his wives, being secretive and not trusting even to his companions can be explained with PPD.

There are several types of paranoia:

1. **P ersec u tory paranoia** – This is the most prevalent type of paranoia, and in this patient makes himself believe that all those around him are his enemies, bent on harming him or even taking his life. In this delusion people of an aggressive temperament often turns dangerous killers.

2. **Delu sion of Grandeu r** – In this patient believes himself to be, a great individual, and according to Bleuler, this delusion of grandeur accompanies a persecutory delusion.

3. **R elig iou s paranoia** – Here the patients su9er from a permanent delusion of a primarily religious nature. He for example believes, that he is the messenger of God who has been sent to the world to propagate some religion.

4. **R eformatory paranoia** – In this the patient turns to considering himself a great reformer. He accordingly looks upon all those around him. As su9ering from dangerous disease, and believes that he is their reformer and curator.

5. **E rotic paranoia** – Here the patient often tends to believe that some members of the family of the opposite sex, belonging to an illustrious family, want to marry him. Such people even write love letters and thereby, cause much botheration to other people.

6. **L itig iou s paranoia** – In this kind the patient takes to feeling meaningless cases against other people and feels that people are linked together to bother him. Sometimes he even tries to murder.

7. **Hypoc hondric al paranoia** – In this kind the patients believes that he is su9ering from all kind of ridiculous diseases, and also that some other people are to blame for his su9ering.[284]

8.

Bipolar Disorder:

Muhammad may have also been a manic–depressive (a more popular name for bipolar disorder). Bipolar disorder causes dramatic mood swings—from overly "high" and/or irritable to sad and hopeless, and then back again, often with periods of normal mood in between. The periods of highs and lows are called episodes of mania and depression. Extreme mood swings punctuated by periods of even–keeled behavior characterize this disorder.

The symptoms of BD in the manic phase are irritability, inflated self–esteem, decreased need for sleep, increased energy, racing thoughts, feelings of invulnerability, poor judgment, heightened sex drive, and denial that anything is wrong. In the depressed phase, feelings of hopelessness or worthlessness, or melancholy, fatigue, thoughts of death or suicide, and suicide attempts.

Ibn Sa'd reports a hadith that fits the bill. He writes: "Sometimes the Prophet used to fast so much, as if he did not want to end it, and sometimes he would not fast for so long that one thought he did not want to fast at all."[285]

Muhammad was most likely su9ering from a variety of disorders. My objective is not to prescribe medication. I may have misdiagnosed him in some cases. My goal is to provide an alternative explanation to Muhammad's eccentric behavior. According to Occam's razor, one should not make more assumptions than the minimum needed to explain anything. If mental illnesses explain the mystique of Muhammad, why resort to metaphysics, hocus–pocus, and unsubstantiated mystical claims? Now, we have scientific evidence that Muhammad was most likely mentally ill, something his

contemporaries already knew even though they could not diagnose him.

It is ironic that over a billion people should cling to an insane man as their prophet and try to emulate him in every way. It is no wonder that the Muslim world is languishing. In many cases, the actions of Muslims can only be defined as insanity. It is because they have a mentally disturbed man as their role–model and guide. When sane people follow an insane man they act insanely. This is indeed, the greatest tragedy of all times. A self–induced insanity of such a colossal magnitude is a real abomination.

The Mystery of the Cave Hira

One friend, while proof reading this book made an interesting observation about the Oracles of Delphi that may explain why Muhammad received his prophetic intimation in a cave.

The Oracle of Delphi was an ancient Greek temple site. People came from all over Europe to call on the Pythia at Mount Parnassus to have their questions about the future answered. The Pythia, a role filled by di9erent women, was the medium through whom the god Apollo spoke.

Plutarch, a priest at the Temple of Apollo, attributed Pythia's prophetic powers to vapors that came from a chasm in the ground. A recent study of the area in the vicinity of the shrine is causing archaeologists to revisit the notion that intoxicating fumes loosened the lips of the Pythia.[286]

The study, reported in the August 2001 issue of *National Geology*, reveals that two faults intersect directly below the

Delphic temple. The study also found evidence of hallucinogenic gases rising from a nearby spring and preserved within the temple rock.

“Plutarch made the right observation. Indeed there were gases that came through the fractures,” says Jelle De Boer, a geologist at Wesleyan University in Middletown, Connecticut, and co–author of the study. One of the gases was ethylene that he found in the spring water near the site of the Delphi temple. Ethylene has a sweet smell and produces a narcotic effect described as a floating or disembodied euphoria.

Diane Harris–Cline, a classics professor at The George Washington University in Washington, D.C. believes that Ethylene is a serious contender for explaining the trance and behavior of Pythia. “Combined with social expectations, a woman in a confined space could be induced to spout o9 oracles,” she said. [287]

According to traditions, the Pythia derived her prophecies in a small, enclosed chamber in the basement of the temple. De Boer believes that if the Pythia went to the chamber once a month, as tradition says, she could have been exposed to concentrations of the narcotic gas that were strong enough to induce a trance–like state.

It is likely that the cave Hira may have contained euphoric gasses, which made Muhammad want to spend most of his time there. Although he had several epileptic trances, since his childhood, we must not discard the possibility that Cave Hira may have trapped hallucinogenic vapors that triggered his visions. If ethylene in mild doses causes euphoria, this could explain why Muhammad was so keen to spend days on end in that cave. It certainly is peculiar behavior, especially for a family man, to take o9 with several days’ provision of food, just to stay in a cave! If something in the caves made him feel euphoric, his retreats seem a little less mysterious.

Cave Hira is about 3.5 meter by 1.5 – the size of a small bathroom. If God is omnipresent, why would Muhammad be so interested in this particular cave?

Apart from toxic gases, fungi, and microbial agents present in caves and other enclosed spaces can also a9ect the brain. The “curse of the Pharaohs,” turned out to be largely caused by a deadly fungus growing in the pyramids.

Concentration of vapors in caves fluctuates. It depends on earthquakes that keep Earth’s narcotic juices flowing. The possibility that Cave Hira may have been contaminated when Muhammad used to spend days therein alone should not be discarded.

Chapter F ive

Physical Ailments

Physically, Muhammad was a sick man. From his descriptions left in the hadith, we can detect at least two of them. One was acromegaly, the disease that killed him.

Acromegaly

Acromegaly is a rare disorder with a reported annual incidence of 3 per million population. The clinical presentation of acromegaly consists of both physical features, which are characteristic and psychological symptoms.

In his youth, Muhammad must have been handsome to Khadijah, a becoming woman herself. However, in the last years of his life he acquired odd features his companions found strange. Anas narrated, "The Prophet had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft."[288]

In addition to his hands and feet, many of his facial features also grew out of proportion. Imam at–Tirmidhi, in the *Book of Merits* (manaqib), has collected several hadiths that describe Muhammad's physical characteristics.[289] A review of them may provide us with clues about his state of health and ailments. His followers have gone out of their way to describe

him superlatively – praising his radiance, saying how his beauty surpassed that of the moon, or how everyone stood in awe of his moon–like beauty and awe inspiring presence, etc. These are subjective descriptions and of little value.

The following are some of his followers' more objective description of him, taken from Tabaqat v.1, p. 391. They are also published in livingislam.org:

> Ali narrates: "The Prophet was neither tall nor short. He has thick–set fingers and toes. He had a large head and joints. He had a long line of thin chest–to– lower–navel hair. When he walked he would literally lean forward, as if descending a slope. I never saw anyone like him before or after him. He was large of head and beard."

> In another hadith the same narrator says: "He was of medium stature. His hair was slightly waved. There was roundness in his face. He was fair with redness in his complexion. His eyes were very black and his eyelashes very long. He had a large back and shoulder–joints. He had thick–set fingers and toes. When he walked he would lift his feet with vigor, as if walking up a slope. When he turned towards a person he would turn with his entire body. His neck seemed (smooth and shiny) like that of a statue molded in silver. His body was stout and muscular, of equal belly and chest (barbell like). He was wide–shouldered, big– jointed. When he disrobed his limbs emanated light (oily skin). There was hair on his arms, shoulders, and upper torso. His forearms were long, his palms wide, his fingers and toes thick–set and extended. His feet were so smooth that water rolled o9 them."

> Hind ibn Abi Hala, has also reported: "The Prophet… had a large head. His hair was wavy. He had a rosy complexion, a wide forehead, arched dense eyebrows that did not meet in the middle. Between them there was a vein which thickened when he was angry. He had an aquiline nose touched with a light that raised it so that at first sight it seemed higher than it was. He had a thick, dense beard, expanded, not elevated cheeks, a strong mouth with a gap between his front teeth. His neck seemed smooth and shiny like that of a

statue molded in silver. His body was well–proportioned, stout and muscular, of equal belly and chest. He was wide–shouldered, big– jointed. His forearms were long, his palms wide, his fingers and toes thick–set and extended. The middle of his soles rose moderately from the ground. His feet were so smooth that water rolled o9 them.

When he walked he lifted his feet with vigor, leaned slightly forward, and tread gently on the ground. When he turned (to look), he turned his whole body. His gaze was lowered and he looked at the ground more often than he looked at the sky. He glanced at things rather than stared."

A hadith from another companion of Muhammad, Jabir ibn Samura reports: The Prophet had a wide mouth and wide eyes.

Ibn Abbas, a cousin of Muhammad has claimed: "The Prophet's two front teeth were spaced in between."

Again Ali said: "His hands and feet were heavy and thick [but not calloused]. He had a large head, large bones. When he walked, he leant forward as if going up a slope. He was white skinned, having a reddish tinge. His joints were large as was his upper back.

Bukhari also has written that Muhammad's feet and legs were swollen.[290]

The following is a list of what we can learn from the hadiths about Muhammad's physical characteristics.

- heavy and thick fleshy hands and feet
- wide and dough like palms
- large head
- large bones and joints
- wide chest, large upper back, and shoulder–joints
- long forearms
- long thick fingers and toes

- long, aquiline fleshy nose that looked upturned
- wide mouth and thick lips
- large eyes
- spaced teeth
- long silvery neck
- luster on his skin (looked oily)
- thick beard and hair, dense protruding eyebrows
- walked leaning forward as if ascending a slope (sti9ness)
- walked briskly (restlessness)
- difficulty moving the neck and turned with full torso (catatonic behavior)
- had white skin with a reddish tinge
- sweating
- peculiar smell that he masked with excessive perfume
- snored like a camel
- su9ered from head–ache (performed cupping to alleviate it)
- In later years he was impotent
- lips moved involuntarily
- was shy and prudish

These are all symptoms of acromegaly. Acromegaly is a rare endocrine syndrome characterized by mesenchymal hyperplasia (abnormal multiplication of cells that are capable of developing into connective tissues) caused by excessive secretion of pituitary gland. Its manifestation is usually extremely insidious, as it precociously develops with coetaneous alterations, (changes occurring at the same time), making the skin shiny and soft to the touch like dough. Overactive pituitary glands in children sometimes results in gigantism. The most common age at diagnosis for acromegaly is 40–45 years. If untreated, it can lead to severe illness and death that often occurs around the age of 60.

The main clinical aspect of this affiiction is the elongation or intumescences of the cartilaginous tissue and acral bone (‘*acro*‘ means extremity, while ‘*megaly*‘ refers to huge or gigantic). Fingers, hands and feet show an increase in size, as soft tissue begins to swell. A very characteristic case is Acromegaloid facial appearance syndrome, featuring a prominent forehead, mandibular protrusion, enlarged nose, large ears, enlargement of the tongue, and abnormal largeness of the lips. Overgrowth of bone and cartilage often leads to arthritis. When tissue thickens, it may trap nerves, causing carpal tunnel syndrome, characterized by numbness and weakness of the hands. Enlargement of the jaw, increases the spacing between teeth.[291]

Other symptoms are a deepening of the voice due to enlarged sinuses and vocal cords, snoring due to upper airway obstruction, excessive sweating, and skin odor, fatigue and weakness, headaches, impaired vision, and impotence in men. There may be enlargement of body organs, including the liver, spleen, kidneys and heart.[292]

In the description of Muhammad, we read that he had a rosy complexion. However, several other hadiths say that when he raised his hands showing his armpits, or when riding a horse exposing a thigh, his companions noticed the whiteness of his skin. Hyper pigmentation occurs in roughly 40% of cases of acromegaly and almost always in photo exposed areas (exposed to sunrays). It is probably due to the associated increase of melanotrophic hormone. That is why his face was reddish while the parts of his body not exposed to light were white.

Another symptom of acromegaly is the elevation of the dorsal–to–sole transition of the foot.[293] This too was reported in a hadith, quoted above.

Muhammad sweated excessively and had an unpleasant smell that he tried to camouflage with an abundance of perfume. Haykal quotes a hadith from a Muslim that says the scent that Muhammad used was so strong that its lingering smell would make people in the streets know that he had been there.

Jabir said: “Whoever pursues a road that has been trodden by the Messenger of Allah, will certainly scent his smell and will be quite sure that the Messenger of Allah has already passed it.”[294]

Muhammad was also canny to use perfume prior to visiting his wives. In several hadiths Aisha says: “I applied perfume to the Messenger of Allah and he then went round his wives.”[295] He so exaggerated in the use of perfume that Aisha commented, “I used to perfume Allah’s Apostle with the best scent available till I saw the shine of the scent on his head and beard.”[296]

Muhammad said, “Made beloved to me from your world are women and perfume.”[297] One of his companions, Al-Hasan al-Basri, also wrote: “The Messenger of God said, “The only two things I cherish of the life of this world are women and perfume.”[298]

Another version of this tradition narrated by Aisha says, “The Prophet of God liked three things of this world: Perfume, women, and food; he had the [first] two, but missed food.”[299] It is not that Muhammad could not a9ord food. He had the wealth of thousands of people whom he had vanquished. The fact is that excessive appetite is yet another symptom of acromegaly.[300]

This excessive preoccupation with perfume suggests that Muhammad was wary of his bad odor and did his best to mask it. Another symptom of acromegaly is headache, which

Muhammad tried to alleviate with cupping.[301] Bukari reports, “The Prophet was cupped on his head for an ailment he was su9ering from while he was in a state of Ihram (dresses for hajj) at a water place called Lahl Jamal. Ibn ‘Abbas further said: Allah’s Apostle was cupped on his head for unilateral headache while he was in a state of Ihram.”[302]

Acromegaly causes high blood pressure and poor blood circulation in extremities. This results in cold hands and feet.

Abu Juhaifa said: “I took his hand and put it on my head and I found that it was colder than ice and better scented than the musk perfume.”[303]

Haykal also quotes the following hadith:

Jabir bin Samurah — who was a little child then — said: “When he wiped my cheek, I felt it was cold and scented as if it had been taken out of a shop of a perfume workshop.”[304]

Some people with acromegaly may have abnormal curvature of the spine from side to side and from front to back (kyphoscoliosis). This may have been the reason why Muhammad leaned forward when walking. Additionally, abnormal enlargement of the pituitary gland, located deep within the brain, may cause headaches, fatigue, visual abnormalities, and/or hormonal imbalances.

Muhammad was stout, of equal belly and chest. Patients with acromegaly develop a barrel chest due to changes in vertebral and costal morphology. Vertebral bodies become enlarged and elongated, whereas the inter–vertebral discs thicken at the cervical and lumbar levels and become thin in the thoracic region, thus resulting in development of kyphosis, an abnormal, convex curvature of the spine, with a resultant bulge at the upper back. This is why he had a large back and shoulder joints.

The costochondral junctions may even become prominent and enlarged, thus giving a typical rosary aspect. These anatomical rearrangements alter the elastic chest mechanics and markedly impair the respiratory muscle activation, which is further aggravated by muscle weakness/wasting associated with acromegaly. The difficulty in breathing causes inadequate oxygenation of the blood or hypoxemia. The patient needs to take long breaths.

Ibn Sa'd quotes a hadith from Anas, who said: "The Messenger of God used to breathe three times when he wanted to drink something and used to say, this is better, easier, and tastier." Anas said that since I learned this, I too breathe three times when drinking." Anas thought deep breathing before drinking is Sunnah and tried to imitate his prophet even in that. In reality Muhammad's breathed three times because of his shortness of breath, which is a symptom of acromegaly. This tells us as to what lengths that Muslims would go to mindlessly emulate their prophet.

There are other hadiths that reveal Muhammad su9ered from shortness of breath. As a result he spoke slowly and breathed in between his words. Ibn Sa'd quotes Aisha, "The Messenger of Allah did not speak as continuous and fast as you speak. His speech was intermittent and slow so anyone who listened could understand."[305] And, "The speech of the Prophet was not like singing, but he lengthened the words and pronounced forcefully."[306]

Acromegaly may increase metabolic rate, which results in excessive sweating (hyperhidrosis), an abnormal intolerance to heat and/or an increase in the production of oil (sebum) by the sebaceous glands in the skin, resulting in abnormally oily skin. According to hadith, Muhammad used to wash frequently, partly to get rid of the excessive oil and his odor and partly because of his OCD.

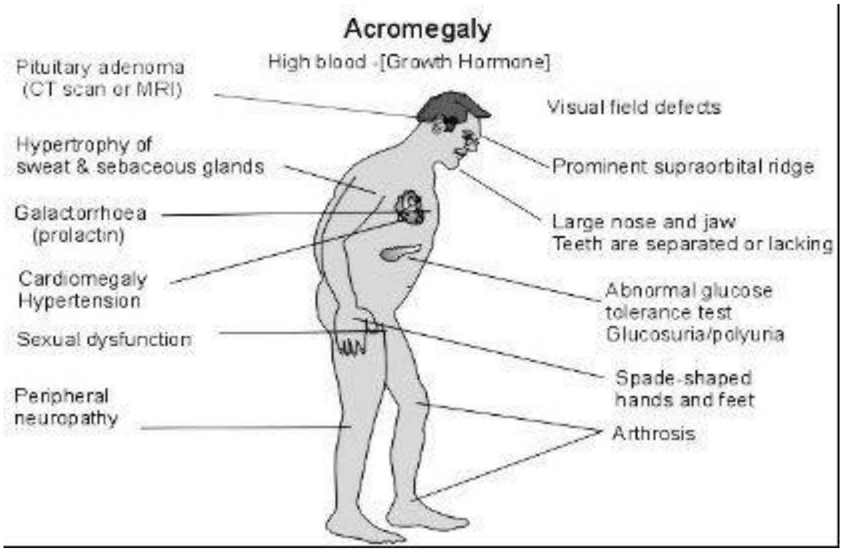
Five days before he died, his temperature rose so high that he fainted and su9ered from pain. “Pour out on me seven *q irab* (water skin pot) of various water wells so that I may go out to meet people and talk to them,” he bid one of his wives.

It is not unlikely that the reason Muhammad prohibited drawing his picture was because he was conscious of his facial and bodily deformities. He preferred people pay more attention to his message rather than his looks. Under scrutiny, his message proves to be even uglier than his looks.

Various psychiatric symptoms have been reported in patients with acromegaly characterized by personality changes. There are a few case reports of the presence of auditory and visual hallucinations, and delusions in patients with acromegaly. Describing the Psychotic symptoms in acromegaly, Denzil Pinto, A.T. Safeekh, and Mohit Trivedi write:

> Bleuler was the first to study psychiatric symptoms in patients with acromegaly. He described personality changes characterized by brief periods of impulsive behavior and, at times, cheerfulness and self–satisfaction. He also observed brief mood swings with spells of anxiety along with bradyphrenia (slowness of mental processes), egocentricity, and lack of concern. The presence of depressive symptoms was reported by Avery and Margo. Sivakumar and Williams reported a case of acromegaly with depression and pathological gambling. The presence of psychotic symptoms in a patient with acromegaly was described by Pye and Abbott in 1983. Their patient had delusions of reference, persecution, and visual and second–person auditory hallucinations. Spence reported the presence of delusions of persecution, visual and auditory hallucinations with depression in a patient with acromegaly.[307]

Muhammad died a painful death. Aisha said, “I never saw anyone su9er more pain than the messenger of Allah.”[308] In the end he could not walk and his followers had to carry him around. Aisha said, “When the Prophet became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground.”[309]



Source: http://healthkut.com/blog/2010/02/acromegaly–symptoms/

A picture is worth a thousand words. On the left is a print of a normal foot. On the right is Muhammad's heavy and thick fleshy footprint. Not only hadiths show that he su9ered from acromegaly, we have also solid evidence cast in bronze.

Photo of teeth showing classic teeth gapping due to

acromegaly on lower jaw.

Maurice Tillet (1903–1955), an acromegaly su9erer, was a professional wrestler. Born in France, he was highly intelligent and could speak 14 languages.

A man with acromegaly showing the characteristic changes of enlargement of the jaw, nose and frontal bones, and coarse facial features.

Impotence

It is a common belief that Muhammad had the sexual strength of several men. This belief is based on various hadiths. One hadith is attributed to Salma, a maid of Muhammad who said: "One night all nine wives of the Prophet (pbuh) who were with him until his death (Muhammad had other wives whom he divorced) were in his presence. The Prophet slept with all of them. When he finished with each one, he used to ask me to bring water so he could perform ablution. I asked, oh messenger of Allah, isn't one ablution enough? He responded this is better and cleaner."[310]

However, my research has led me to conclude that the claim of Muhammad's virility is hogwash, and that in fact in the last decade or two of his life he was actually impotent. Muhammad had an insatiable libido, which he tried to satisfy by fondling his women, without being able to engage in complete intercourse.

Research in the University of Utrecht, in the Netherlands suggests that endogenous opioids, the so-called feel-good chemicals produced by the brain, may increase sexual appetite and diminish sexual performance.[311] In another study, researchers observed higher opioid activity during the mania phase in unmediated bipolar patients.[312] As a narcissist, Muhammad was subject to huge mood swings. Sometimes he was euphoric and full of energy, while at other times he su9ered from depression to the point of contemplating suicide. These findings explain why he had such a high libido yet, despite numerous young and fertile sexual partners, remained childless. This suggests he was unable to perform sexually.

Nonetheless, there was a hole in my theory. If Muhammad was impotent in his later years, as evidence suggested, how could he father Ibrahim when he was already sixty? Ibrahim was born to Mariyah, a beautiful white Coptic slave girl with curly hairs whom Muhammad's Arab wives envied and disliked. I suspected that her child may have been fathered by someone else, but had no evidence to support it. Then I found it.

I came across a story reported by Ibn Sa'd who said there was a Coptic man in Medina that used to visit Mariyah. This was Mabur, the person who accompanied Mariyah and her sister Sirin from Egypt to Medina. Rumor circulated that he was Mariyah's lover. Mariyah had been relocated to a garden to the North of Medina. Apparently this was after the incident of Muhammad drinking from her "honey" when his wives turn against her. The rumor reached Muhammad. He dispatched Ali to kill Mabur. Upon seeing Ali coming towards him with a sword in his hand, Mabur immediately lifted up his garment and Ali saw that he had no genital (awrat) and spared his life.[313]

This was a convenient alibi to end the rumor. Aisha was also accused of having an a9air with a young man called Safwan, which caused some uproar. She denied the charge and later claimed that Safwan was a eunuch.

Tabari writes:

> The Messenger of God also had a eunuch called Mabur, who was presented to him by al-Muqaqis with two slave girls, one of them was called Mariyah, whom he took as a concubine, and the other [was called] Sirin, whom he gave to Hasaan b. Thabit after Safwan b. al-Mu'attal had committed an o9ense against him. Sirin gave birth to a son called 'Abd al-Rahman b. Hasaan. Al-Muqaqis had sent this eunuch with the two slave girls in order to escort them and guard them on their way [to Medina]. He presented them to the Messenger of God when they arrived. It is said that he was the one [with whom] Mariyah was accused of [wrongdoing], and that the Messenger of God sent 'Ali to kill him. When he saw 'Ali and what he intended to do with him, he uncovered himself until it became evident to 'Ali that he was completely castrated, not having

anything left at all of what men [normally] have, so [Ali] refrained from killing him."[314]

The story of Mabur exposing his *awrat* to prove his innocence is clearly a fabrication. In another tradition Mabur is said to have been extremely old. This is also an attempt to confound the reader. Mabur was a gift of al-Muqaqis to Muhammad. He accompanied Mariyah and her sister Sirin to protect them during the long journey. It makes no sense for Maqaqis to send and extremely old man as gift or as protector of these girls. By doing so he would have insulted the rising despot, whom obviously he wanted to appease.

To further cover up this a9air and the embarrassment that generally accompanied such rumors—particularly in patriarchal male chauvinistic societies where honor-killing is still in vogue—Muhammad reportedly claimed that when Ibrahim was born, Angel Gabriel had given him the confirmation that he was the father by saluting him "*Assalamo Alaikum ya aba Ibrahim*," (Peace to you o father of Ibrahim). Why the need for such confirmation? Was Muhammad suspicious of his fatherhood? Did he invent this story to stop the gossip? This would have been a convenient lie. By claiming Ibrahim as his son, no one could question his virility.

Despite the fact that Mariyah was the only woman who bore Muhammad a son in his old age, and despite the fact that she was reported to be very beautiful, Muhammad did not marry her.

Ibn Sa'd narrates that when Ibrahim was born; Muhammad took him to Aisha and told her, "look how he looks like me." Aisha responded, "I see no resemblance in him." Muhammad said, "Don't you see his white and chubby cheeks?" To which she responded, "All babies have chubby cheeks."[315]

The claim that Muhammad had the sexual strength of forty men is untrue. It is said to cover up the fact that he was actually impotent. Muhammad had six children by Khadijah, who was already forty when he married her. These children were conceived when he was between 25 to 35 years old. And yet, none of his young wives and concubines bore him any child during the last ten years of his life.

"Erectile dysfunction with intact libido in men with epilepsy has been known to researchers since the 1950s," says Henri Jean Pascal Gastaut, French neurologist (1915–1995).
[316] And Pritchard postulates that hyperprolactinemia resulting from CP seizures contributes to male sexual dysfunction in epilepsy.[317]

We read earlier that Muhammad imagined having sex when in reality he did not. There is also a hadith that shows he did not have intercourse with his wives but only "fondled" them. He would visit them, sometimes all of them in one night, engaging in foreplay, but not in intercourse. Aisha is reported to have said, "None of you have the self-control of the Prophet for he could fondle his wives, but not have intercourse"[318] Aisha was only a child. She probably did not know that her illustrious aging husband was not exercising self-control. He simply could not do it. In another place she said, "I never looked or saw the *awrat* (genitalia) of the Prophet."[319] I leave this to the reader to decide why.

This does not mean that Muhammad did not have a lot of sexual craving. He would not miss any opportunity to solicit sex. His insatiable desire for sex only reveals that despite so many women in his harem, he was actually sex-starved. There is a hadith that says when he raided the town of Bani Jaun, a young girl called Jauniyya accompanied by her wet nurse was brought to him. The Prophet said to her, "Give yourself to me." (In today's parlance: Let me have sex with you.) The girl

retorted, “Can a princess give herself to an ordinary man?” Muhammad then raised his hand to strike her. She exclaimed, “I seek refuge with Allah from you.”[320]

Overcome by momentary guilt Muhammad ordered one of his followers to give the girl two white linen dresses. It is obvious that he had not brought those dresses along as gifts for his victims, they were the dresses stolen from this very girl or another girl of her tribe.

Jauniyya must have been a child to have a wet nurse. The fact that she responded to a man who had the power to kill her in such an audacious way, “would a princess give herself to an ordinary man?” also makes one believe that she was only a child.

The English translator of this hadith inserted the word (in marriage) in parenthesis. This word does not exist in the original text. The Arabic text reads *habba nafsika li*. The word ‘*habba*’ is never used for marriage.

The hadith says Muhammad raised his hand to strike her so that she might become tranquil. The translator, noticing the inappropriateness of Muhammad’s action translated the word strike as “pat.” The Arabic world used here is *ahwa*. It derives from “*hawa*” and it can hardly be translated as patting. It implies speed and force, such as when one uses a pick to dig the earth.

Why did Jauniyya exclaim “I seek refuge with Allah from you” if all Muhammad was doing was gently patting her? Obviously he was being violent and what he said must have been o9ensive.

It is almost impossible to fully fathom the violence of the Quran and the hadith relying only on their English translations. The translators have done their best to substitute

harsh words with mild ones and camouflage their violence. When reading the stories of Muhammad written by his followers who try to portray him as a holy man, one only has to read between the lines to get at the truth. The cover–up becomes more intense when those stories are translated to other languages.

All this talk about Muhammad's impotence is speculation, you say. Here is one hadith that leaves no doubt about it. Ibn Sa'd quotes his teacher Waqidi who said: "The prophet of Allah used to say that I was among those who have little strength for intercourse. Then Allah sent me a pot with cooked meat. After I ate from it, I found strength any time I wanted to do the work."[321]

This is the confession from the mouth of the horse. It is up to you to decide whether to believe the fairy tale that Allah was so concerned about his favorite prophet's sexual vagaries that he sent him a pot of meat to cure his impotence, or to conclude that our megalomaniac male chauvinist prophet—like most Arabs who consider sexual power the symbol of their manhood and constantly boast about it—was merely gasconading to hide his impotence. Why Allah did not send a cure for his migraines? Aisha Sid, "I never saw anyone su9er more pain than the Messenger of Allah."[322] Was Muhammad sex life more important to Allah then his health?

In another hadith he said, "Gabriel brought me a small pot of food. I ate from that food and gained the sexual strength of forty men."[323]

Since the claim is absurd, it is more logical to assume that Muhammad fabricated this story to conceal his impotence. A narcissist with such a monumental ego could not possibly be seen as impotent. Many secrets of Muhammad's life can be unveiled if one reads between the lines of his biography.

Curiously, on the day that Ibrahim died, Muhammad went to the mosque and after praying delivered a sermon on, of all topics, adultery and the punishment that is awaiting for adulterers.

He bellowed from the pulpit, “O followers of Muhammad! By Allah! There is none who has more *ghaira* than Allah [read Muhammad] as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.[324]

Ghaira is sense of shame and honor. It actually means possessiveness. One’s *ghaira* is injured when something or someone that is *mahram* (sacred, a close kin) is violated. If you touch, look at or flirt with a Muslim’s wife, sister, or daughter, his *ghaira* is injured. To restore it, he must take revenge. If he has a lot of *ghaira*, he may kill you or kill his own female kin. Only then his honor can be restored. One who does not retaliate, is one who has no *ghaira* or shame.

Note that Muhammad is talking about Allah’s *ghaira*. If Allah does not have a female relative, then how can his *ghaira* become o9ended? It’s not hard to see that Muhammad identified himself with Allah. He was talking about his own *ghaira*. He was suspicious of Mariyah and it is for her that he is delivering this fiery and completely inappropriate sermon about the chastisement of adulterers during her child’s funeral. Allah was Muhammad’s alter ego. To add more emphasis he said, “I have been shown the Hellfire (now) and I never saw a worse and horrible sight than the sight I have seen today.”[325]

Was he uttering this sermon for the ears of Mariyah? Why in the funeral of his own son should he talk about adultery and hellfire?

Chapter Six

Muhammad's Cult

We are often taken aback by the level of fanaticism of Muslims. Millions of them riot, burn churches, and kill innocent people because a newspaper has published a few cartoons of Muhammad or because the Pope has quoted a medieval emperor who said violence is not compatible with the nature of God.

People generally are biased in favor of a belief system that has so many followers. They think that the sheer size of Islam qualifies it as a religion. This is a fallacy known as *argumentum ad numerum*. Can 1.5 billion people be wrong? Yes they can. History shows that often all mankind has been wrong. In the words of Bertrand Russell, "The fact that an opinion has been widely held is no evidence whatever that it is not utterly absurd; indeed in view of the silliness of the majority of mankind, a widespread belief is more likely to be foolish than sensible." The truth of a proposition is not determined by the number of its proponents, but by the validity of its arguments. Is Islam really a religion like others? Does it deserve that recognition?

Some say that all religions have started as cult until, with the passage of time, they gained acceptance and the status of religion. However, there are certain characteristics that distinguish a cult from religion.

Carole Wade in “Psychology 101 says,” studies of religious, political, and other cults have identified a number of key steps in this type of coercive persuasion:

1 People are put in physically or emotionally distressing situations;
2 Their problems are reduced to one simple explanation, which is repeatedly emphasized;
3 They receive unconditional love, acceptance, and attention from a charismatic leader;
4 They get a new identity based on the group;
5 They are subject to entrapment (isolation from friends, relatives, and the mainstream culture) and their access to information is severely controlled.[326]

All these traits characterized Islam during its formative stage. Dr. Janja Lalich and Dr. Michael D. Langone have created a list of such traits, later published in a book co-authored by Lalich[327] that describes cults fairly well.[328] The more a group or a doctrine has these characteristics, the more it should be defined and labeled as cult. I am going to quote these cultic characteristics and compare them to Islam to see whether it fits the description.

1 The group displays excessively zealous and unquestioning commitment to its leader and (whether he is alive or dead) regards his belief system, ideology, and practices as the Truth, as Law.

Muslims are extremely zealous about their faith and have an unquestioning commitment to their prophet, whose book, the Quran, to them is Truth and Law. You may find some of these characteristics apply also to other faiths. However, this is generally an exception and not the norm. In Islam cultic mentality is the norm.

2 Questioning, doubt, and dissent are discouraged or even punished.

Muslims are prohibited to question or doubt the basic tenets of their faith, and dissent is punishable by death. The Quran 5:101–102 says "O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. And in verse 102 says "Some people before you did ask such questions, and on that account lost their faith." Cults are based on irrational beliefs. The cult leader discourages questions that may expose his lies.

3 Mind–altering practices (such as meditation, chanting, speaking in tongues, denunciation sessions, and debilitating work routines) are used in excess and serve to suppress doubts about the group and its leader(s).

Five times per day, Muslims stop whatever they do and stand for a repetitive and ritualistic prayer and chant the Quran in Arabic that most of them don't understand. In addition, for one whole month in the year they fast and abstain from eating and drinking, from dawn to dusk, a practice that can be particularly taxing in summertime leading to sever kidney and liver disease. The preoccupation with performing these rituals and the fear of failing them or doubting their relevance is intense. Anyone caught eating or drinking in public will be severely beaten.

4 The leadership dictates, sometimes in great detail, how members should think, act, and feel. For example, members must get permission to date, change jobs, marry—or leaders prescribe what types of clothes to wear, where to live, whether or not to have children, how to discipline children, and so forth.

Every detail of the life of a Muslim is prescribed. He is told what is *haram* (forbidden) and what is *halal* (permitted), what food to eat, with what hand eat it and which fingers to lick, how to dress, which shoe to wear first and which one to take o9 first, how to shave, how much beard to have, how to brush their

teeth, what rituals to perform when praying, how to respond to the call of nature and whom to marry and whom not to marry (a Muslim woman cannot marry a non–Muslim). A Muslim is not allowed to date. Marriages are arranged. Corporal punishment, including torture such as flogging, for violating the above codes is prescribed, both for children and for adults.

5 The group is elitist, claiming a special, exalted status for itself, its leader(s) and members For example, the leader is considered the Messiah, a special being, an avatar—or the group and/or the leader is on a special mission to save humanity.

Muslims claim special status for their prophet, while they vilify all other religions, including Christianity and Judaism which they claim to respect. The Isa and the Musa of the Quran are not the same Jesus and Moses of the Bible. Muhammad is considered to be the last prophet. They can be extremely violent if he is slighted. They regard themselves as superior to everyone else by virtue of their "superior faith." When in non–Muslim countries, they constantly lobby for concessions and preferential treatment and they are frequently granted exceptions that would be unattainable to members of other religions. For instance, in being bestowed the privilege of having a special room set aside in publicly funded schools so that the Muslim students can pray there. In Ontario, Muslims pressured to make Islamic law (Sharia) recognized and binding, so that they could bypass Canadian law. Their attempt was defeated thanks largely to the tireless opposition of ex–Muslims, but in Britain several Sharia courts are in operation whose draconian laws are enforced by the British government.

6 The group has a polarized us–versus–them mentality, which may cause conflict with the wider society.

Muslims have a very strong us–versus–them mentality. They call all non–Muslims, regardless of faith, *Aaßr*, a

derogatory term, which means one who covers the truth. For them, the world is divided into *Dar al Islam* (House of Islam) and *Dar al Harb* (House of War). Non–Muslim countries are House of War. It is the duty of every Muslim to wage jihad in the House of War, to fight, to kill, and to subdue the non–Muslims. The goal is not to convert them, but to force them into submition. Peace, according to Islam, can only be attained when non–Muslims submit to Muslims and accept their supremacy. Non–Muslims can practice their religion, but only as *dhimmis*, (bonded people). This provision is given to the people of the Book. Christians and Jews will be protected, provided they pay the protection tax, *jizyah* (fine), and feel themselves humiliated and subdued, as prescribed in the Quran.[329] If they fail to pay the *jizyah*, they can be exiled or put to death. In fact Islam has been the inspiration for the Mafia. If you want to live, and be left alone you must pay a protection fee. As for other unbelievers (pagans, polytheists, atheists, animists, etc.), they must either convert or be killed.

7 The leader is not accountable to any authorities.

For Muslims, all actions of Muhammad constitute law. He cannot be held accountable. He was entitled to marry or have sex out of marriage with as many women as he wished. He could raid civilians, kill unarmed men, loot their properties, and take their women and children as slaves and even rape them. He could assassinate his critics and torture them. He could have sex with children. He could lie and deceive. He could massacre his prisoners of war cold–bloodedly. None of these bother his followers. At first they deny these charges vehemently. They take o9ence and accuse you of bigotry and libel. Yet, once the irrefutable evidence is presented, they suddenly change tactic and defend him, rationalize and justify the very things they had

indignantly denied earlier. This dramatic 180 degrees shift, from utter denial to complete acceptance and justification is baffiing. It is comical and tragic at the same time and it happens every time with every Muslim.

For Muslims, Muhammad's actions should not be measured by what we humans know as right and wrong. Rather he *is* the standard, the measure of right and wrong. As the result, if he committed a crime, that crime to them is a holy deed. Faith and reason cannot co-exist. Muslims will commit the most hideous deeds with a clear conscience, as long as it is *Sunnah.* If Muhammad did it, it must be right. Man must not question the wisdom of God. Allah knows best.

> 8 The group teaches or implies that its supposedly exalted ends justify whatever means it deems necessary. This may result in members' participating in behaviors or activities they would have considered reprehensible or unethical before joining the group (for example, lying to family or friends, or collecting money for bogus charities).

For Muslims, the ends always justify the means. All laws, even the laws of Islam can be broken, if the intention is justifiable. A Muslim is allowed to denounce Muhammad and Allah, if necessary, in order to deceive the non-Muslims.

Abdullah Hassan al-Asiri, a suicide bomber who was killed by detonating explosives hidden in his rectum in a failed attempt to kill a Saudi Prince, had apparently religious justification to commit sodomy in order to widen his anus and make room for the explosives.

On 27 August 2009, Fadak TV, a London-based Arabic television read a fatwa that appeared on the Lions of Sunna Internet forum. One Wahhabi informed fellow jihadis of "an innovative and unprecedented way to execute martyrdom

operations by placing explosive capsules in your anus. However, to undertake this jihadi approach" wrote this Muslim, "you must agree to be sodomized for a while to widen your anus so it can hold the explosives."

Others inquired further by asking for formal fatwas. Citing his desire for "martyrdom and the virgins of paradise," one jihadi asked another sheikh, "Is it permissible for me to let one of the jihadi brothers sodomize me to widen my anus if the intention is good?"

'Yes' was the answer of the cleric, as he gave the following fatwa.

> In principle, sodomy is forbidden. However, Jihad is more important. It is the pinnacle of Islam. If sodomy is the only way to reach this pinnacle of Islam, then there is no harm in it. The rule is that necessity makes the forbidden permissible. Something that is required in order to perform a duty becomes a duty in and of itself. No duty takes precedence over Jihad. Therefore, you must be sodomized… After you have been sodomized, you must ask Allah for forgiveness. Know, my son, that Allah resurrects the mujahideen on Judgment Day on the basis of their intentions. Allah willing, your intention is to support Islam. May Allah include you among those who heed His call."

In Islam, killing is prohibited, but if it is enjoined and becomes the noblest deed which will have the highest reward when it is done to promote Islam. Suicide is prohibited. But suicide bombing with the intent to cause the death of non- Muslims is *ghazwa*, a holy raid. Stealing from fellow Muslims is prohibited. Your hand can be chopped o9 if you steal a loaf of bread. But raiding and looting the non-believers is prescribed in the Quran and was practiced by Muhammad. Sexual intercourse out of marriage is a grave sin, punishable by stoning. However, rape of unbelieving women, even if they are

married is allowed in the Quran. Lying in Islam is prohibited, except when the intent is to deceive the non−Muslims, which is then elevated as *taq iyah*, one of the twin wings of jihad. The goal of advancing Islam is regarded so lofty that there is nothing that a Muslim would not do in order to achieve it. In the history of Islam, we read that people murdered their own father or waged war against them. These crimes are praised as the sign of faith and devotion of the believer. Thousands of young women and girls are murdered in the hands of their own parents and brothers, every year, in the name of "honor." There is no crime that a Muslim would not commit, when ends justify the means. If you are a Muslim and o9ended by these words, just think. Will you not consider killing your own daughter if, for example, she appears in a porn movie?" Of course you would. To the extent that one believes in Islam, to that very extend, he loses his humanity. Since Muslims are generally devout believers, there is little humanity left in them.

> 9 The leadership induces feelings of shame and/or guilt in order to influence and/or control members. Often, this is done through peer pressure and subtle forms of persuasion.

Muslims' thoughts tend to be overridden with guilt. There is no sense of guilt in hurting others. The guilt is in relation to the observation of the Law. If a Muslim does something contrary to what is permitted, other Muslims are required to remind him of the Law, induce shame in him, and demand compliance. In countries that are more Islamic, particularly in Iran and in Saudi Arabia, it is the state that makes sure the individual follows the religious law. In March 2002 Saudi Arabia's religious police stopped schoolgirls from leaving a blazing building because their hairs were not covered.[330] As a result, fifteen girls were burned alive. The observance of the dress code was deemed more important than the lives of these girls.

10 Subservience to the leader or group requires members to cut ties with family and friends, and radically alter the personal goals and activities they had before joining the group.

Muslim converts are encouraged to cut their ties with family and friends if they are not Muslims. I have received countless heart-rending stories from non-Muslim parents whose children converted to Islam, and as a result they have lost touch with them completely. Occasionally, they may receive a call or a cold visit; but the visit may be so restricted, so bereft of any love from their children and their Muslim spouses, that the outcome further saddens the already heartbroken parents. The purpose of these visits is usually to ask the non- Muslim parents or siblings to convert to Islam. The children leave, as soon as resistance is encountered. Once a person converts to Islam, it is as if he is possessed. They are no longer the persons you knew. Their heart is transformed. Their soul seems to be snatched and their body is occupied by a stranger.

11 The group is preoccupied with bringing in new members.

Muslims' main goal is to promote Islam. This practice is called *da'wa*. It is the duty of every Muslim to make new converts, starting with their own family and friends. Expanding Islam is the obsession of every Muslim, particularly the newcomers. Through *da'wa* (the Islamic evangelization) their own faith is also strengthened. That's when they learn to lie in order to promote their faith. They will only reveal the parts of Islam that are less objectionable and gloss over its more unsavory parts. People, who never thought they would lie, engage in the most brazen and shameless deception to fool others including their own loved ones and convince them that Islam is beautiful.

12 The group is preoccupied with making money.

Raising funds for jihad is one of the main objectives of all Muslims. Today this is done through what are known as Islamic “charities”. However, in Muhammad’s time and throughout the course of history, raising money for jihad was done by looting. Spoils of war provided funding for other wars. Islam’s main goal is to establish itself as the pre-eminent earthly power. Muhammad exhorted his followers to give money and support his warfare. “*Of their goods taAe alms so that thou mightiest purify and sanctify them…*” (Q.9:103)

13 Members are expected to devote inordinate amounts of time to the group and group-related activities.

Muslims’ main preoccupation is Islam. They are required to regularly go to the mosque, attend obligatory prayers five times a day, and listen to the sermons. So enwrapped do they become in their thinking about how to perform their religious duties, what to wear, what to eat, etc., that they have very little time left for thinking of anything else. They are even told what to think. Islam is not a religion. It is a way of life. It permeates every aspect of the life of the believer. So involved they become that life without Islam becomes inconceivable to them.

14 Members are encouraged or required to live and/or socialize only with other group members.

Muslims are taught to shun *Aaßrs* and to socialize only with fellow Muslims. The Quran prohibits taking friends from among unbelievers (Q.3:28). It calls them *najis* (filthy, impure) (Q.9:28) and orders harshness against them (Q.9:123). According to Muhammad, unbelievers are the “vilest animals” in the sight of God. (Q.8:55). One Islamic site writes, “One of the aspects of iman (faith) is *al wala wal bara*, loving and hating for

the sake of Allah Alone. It is one of the most important beliefs of Islam after Tawheed (Oneness of God). Allah says in His Book: Let not the believers take disbelievers for their friends in preference to believers. Whoever does this has no connection with Allah unless you are guarding yourselves against them as a precaution. Allah bids you to beware of Himself. And to Allah is the journeying. (Q.3:28)"[331]

The doctrine of *al wala wal bara*, is Islam in a nutshell. It embodies the core message of this faith. It is undisguised and unadulterated hate. Muslims must hate all non–Muslims and be harsh to them, "unless you are guarding yourselves against them as a precaution," in other words, unless you want to deceive them.

15 The most loyal members ("the true believers") feel there can be no life outside the context of the group. They believe there is no other way to be, and often fear reprisals to themselves or others if they leave (or even consider leaving) the group.

The thought of leaving Islam is so unbearable for true Muslims they can't entertain it. Despite the fact that millions have left this faith in recent years, hardcore Muslims remain adamant in their belief that nobody ever really leaves Islam, and that such claims are all fabrications and part of the conspiracy to shake the faith of the believers. Emails that I have received from Muslims share one common theme. They all warn me of hellfire in the afterlife. Between the fear of hell and fear of reprisal, Muslims are trapped in a web of terror of their own making.

Islam is not to teach spirituality, nor is it for enlightenment. The spiritual message in Islam is secondary or virtually nonexistent. Piety in Islam means emulating Muhammad, a

man who was far from pious. Rituals like prayers and fasting are to numb the mind of the believer.

All the characteristics of a cult are present in Islam.

A F ew Narcissist Cult Leaders

The personality of Muhammad is an enigma to many scholars. Even those who do not accept his claim admit that he had an impressive and charismatic personality. He could mesmerize those around him to such an extent that they would kill at his bidding. How did he summon up so much determination, aspire so high, think so grandiose, and become so powerful in such a short time?

What drove Muhammad to success was his need to be loved. This is the secret behind history's great narcissists. It is this need that drives them so incessantly and tirelessly.

There is no shortage of people who proclaim to be messengers of God or messiahs. Likewise, there is no dearth of fools who would follow them, and kill or die for them to demonstrate their loyalty.

The craving for respect and power are what drives the narcissists. Narcissists are con artists. They have great need for recognition. They are stubborn, manipulative and determined. They are also smart, cunning and resourceful. All these are keys to success. Some famous narcissist psychopaths are: Napoleon, Hitler, Stalin, Mussolini, Pol Pot, Mao, Saddam Hussein, Idi Amin, Jim Jones, David Koresh, Shoko Asahara, and Charles Manson.

The narcissist is emotionally disturbed. He seeks validation in power, and to achieve that, he stops at nothing. He lies convincingly, inspires confidence and appears self-assured. These are masks he wears to hide his insecurity and inner fears. He pretends to be concerned about you and love you when in reality he uses you like a pawn and discards you when no longer

needed. Even your life means nothing to him. He will sacrifice those whom he claims to love when his interests so dictate. Let us take a closer look at a few narcissists and compare them to Muhammad. This comparison will also explain the behavior of Muslims and their blind devotion to Islam.

Jim Jones

Jim Jones convinced normal decent people that he was the Messiah (of socialism of all things). He persuaded them to leave their families and follow him to his "Medina" in the middle of the jungle. He charmed the Government of Guyana to give him 300 acres of land for free. He convinced his followers that they should let him sleep with their wives. He encouraged his men to carry gun and to kill anyone who dissented. These men became so blinded by their faith in him that they shot and killed a senator and his bodyguards. Then Jim Jones persuaded his followers, without any resistance on their part, to drink a cyanide potion and commit mass suicide. Over 900 people willingly did what he told them and died. Before killing themselves they made their children drink the poison. I will talk more about him in the next chapter.

David Koresh

David Koresh gathered his followers in a compound named after himself outside of Waco, Texas. He told them he was the Son of God and they believed him. His first announcement was made to the Seventh Day Adventists Church in southern California, which read in part: "I have seven eyes and seven horns. My Name is the Word of God…Prepare to Meet Thy God."

Marc Breault, a former member of Koresh's cult wrote that Vernon (the real name of David Koresh) confided to him early in his ministry: "I'll have women begging me to make love to 'em. Just imagine; virgins without number." A couple of years later he would be attended by at least twenty young women,

including two that were just 14 years old, and one who was age 12. Like Allah, who was attentive to his apostle's sexual needs, David's god was just as concerned about his carnal needs. Starting as a preacher, he soon rose to the position of the Son of God and began demanding sex from the wives of his followers – women who he believed had married these other men without his permission and who belonged to him. "All you men are just fuckers. That's all you are," David told his followers. "You married without getting God's permission. Even worse, you married my wives. God gave them to me first. So now I'm taking them back." According to Marc Breault, everybody was shocked by these statements, but they did not react, while Koresh kept saying things like: "So Scott; how does it feel to know you're not married anymore?" According to Breault, in 1989 David "began having sex with the other men's wives… and directed the women to inform him when they had reached the fertile part of their cycle to maximize the chance of pregnancy." As per the men, he informed them that it was their job to "defend King Solomon's bed." He not only had sex with and impregnated their wives—fathering over 20 children— but began having sex with their children as well. "Children were spanked for any reason; crying during a sixteen-hour Bible study, refusing to sit on David's lap, or daring to defy the Prophet's wishes…Some women thought the best way to please their Son of God lover was to be especially severe when dishing out discipline. But sometimes it wasn't easy for the adults to spank the children. They couldn't find a spot on the child's buttocks that wasn't black and blue or bleeding." The women were sometimes subjected to the same treatment. One 29-year-old woman who announced that she was hearing voices was imprisoned in one of the small cottages on their property. She was beaten, and repeatedly raped by her guards. [332]

Like Muhammad, Koresh was also a prophet of doom. His followers armed themselves. When raided, by police, they shot and killed four ATF agents and booby-trapped the compound,

blowing it apart, causing their own deaths and the deaths of their families, rather than surrender. Ninety people died as the result.

This story is beyond belief. How can anyone let himself to be fooled to this extent? Albert Einstein was not joking when he said, "Two things are infinite: the universe and human stupidity; and I'm not sure about the universe."

Order of the Solar Temple:

This apocalyptic cult claimed 74 victims in three bizarre mass suicide rituals. Most of the members of the sect were highly educated and well-to-do individuals, much more intelligent than Abu Bakr, Omar, and Ali, and other companions of Muhammad.

The cult gave great importance to the Sun. Their fiery ritual murder-suicides were meant to take members of the sect to a new world on the star "Sirius." To assist with the trip, several of the victims, including some children, were shot in the head, asphyxiated with black plastic bags and/or poisoned.

The two known leaders of the group were Luc Jouret, a Belgian homeopathic doctor, and Joseph di Mambro, a wealthy businessman. They were Muhammad and Abu Bakr of this cult. However, they believed in their own insanity so much that along with their followers they too committed suicide. This is something Muhammad was not willing to do. Muhammad never put his life in the way of harm. He surrounded himself with bodyguards at all times and never confronted the enemy in person.

In a letter delivered after their deaths, Jouret and di Mambro wrote that they were *"leaving this earth to ßnd a new dimension of truth and absolution, far from the hypocrisies of this world."* [333] Cults have an infatuation with death. This sounds

eerily familiar to what Muhammad used to preach, except that Muhammad was more attached to this world and its lustful pleasures. He had no intention of leaving it. He praised martyrdom, but that was for others. He did not advocate suicide. Instead, he goaded his followers to wage jihad, kill and readily die. He told them to love death more than life, to loot and to bring booty, women and slaves for "Allah and his messenger." He was more pragmatic, more this worldly than other cult leaders and therefore more sincere.

Heaven's Gate

On March 26, 1997, 39 members of the cult known as "Heaven's Gate" decided to "*shed their containers*" and get on a companion craft "hiding in the tail of the Hale–Bopp comet".

The Heaven's Gaters died in three shifts over a three–day period after celebrating their last meal on earth. As one set of cultists ingested the poison, a lethal dose of phenobarbital mixed in with pudding and/or applesauce and chased with a shot of vodka, they would lie down while other cultists would use a plastic bag on their head to speed up the death. Then the cultists would clean up after each round of killing. Before the last two killed themselves, they took out the trash leaving the rented mansion in perfect order. Wanting to be helpful even after death, all bodies had some sort of identification. Strangely though, they also had five–dollar bills and change in their pockets and small suitcases neatly tucked under their cots and beds. Like Muslim suicide bombers who shave their bodies and some even wrap their penis in aluminum foil, supposedly to keep it intact from the blast of the bomb, in preparation for their nuptial encounter with the celestial whores, the Heaven's Gaters must have thought they would take their bodies and suitcases along on their celestial voyage.

Charles Manson

This infamous psychopath of the late sixties at one point had nearly 100 young men and women among his followers (roughly the same number of followers Muhammad had gathered in Mecca and somewhat of the same caliber), known as the “Family.” He was seen as their Messiah. He had made these rebel kids believe that civilization was about to end in a racial war in which the blacks would fight the whites and would win, but since they don’t know how to run the world, they would come to him for help and, he and his followers would rule the world. He was so convinced of his delusions that his followers did not question his sanity. They did everything he told them to do, including engage in prostitution, theft, and murder. This is not unlike what Muhammad urged his followers to do. He encouraged them to raid, loot, and rape, and they did.

When the promised racial war did not happen in 1969, Manson thought he should kick start it himself. He ordered his followers to enter the houses of rich people randomly, kill them and make it look as if it has been done by blacks. His young followers did exactly what he ordered them. They were eager to please him and vied with each other to obey his orders. They had come to believe Manson had special divine powers and was endowed with hidden knowledge.

The influence of Manson on his followers was such that in 1975, Lynette Fromme, one of his “girls” known as Squeaky, attempted to assassinate President Gerald Ford and was sentenced to life in prison. “She’s very bright, an intelligent, pleasant woman,” Fromme’s attorney said of her. “She’s anything but crazy. When you talk with her, everything is fine until you mention Manson.” This can be said of all cultists. They are normal, intelligent people, until you mention their cult leader. Muslims are generally a9able people until you mention Muhammad. Then suddenly, blood rushes to their heads, insanity overtakes them and some of them become murderers

and savages. Cultists are all alike. They derive their insanity from a psychopath narcissist leader.

Another of Manson's girls, Sandra Good, was convicted for sending death threats through mail in 1976 and served ten years in jail. Following her release, she moved to an area close to Corcoran prison, where Manson is held, and tended his website until 2001. That is the power of brainwashing. Sandra Good was interviewed by CBC radio about a week after Fromme's attempted assassination. She said, "People all over the world are due to be assassinated. This is just the beginning. This is just the beginning of many assassinations that are about to take place." When asked, how could she talk about the trees that she wants to protect when she does not care about men? Good responded: "Men that kill life, that kill harp seals, that kill trees, that poison oceans, rivers and life are killing all of us."[334]

Cultists justify their terrorist deeds. This is the same apologetic given by Muslims to justify Islamic terrorism. They first build a straw–man of the West accusing it of killing Muslim children and then based on that lie they justify their own heinous crimes. How many times have we heard "respectable" and prominent Muslims appear on TV to say, "We condemn terrorism BUT (yes there is always a but) this is a reaction to what Israel, America, the West, etc. are doing to Muslims?"

Manson still receives a large amount of mail, more than any other prisoner in the United States prison system, much of it from young people who want to join the "Family." Can this possibly explain why the cult of Islam is still thriving? Foolish people and evil people will always gravitate towards evil doctrines. Those who find Islam attractive are either fool or evil. No sane person, no good person, would ever find Islam appealing.

Like all cults, Manson also had a cause. His cause was preservation of Air, Trees, Water, Animals (ATWA) He made his cause look so important that it justified murder. After spending more than three decades in prison, Fromme is still faithful to Manson: "Manson told me he could give me a natural world," said Fromme in an interview. "Almost forty years ago he told me that money should work as hard for people as people work for money. He was talking about air and water, land and life. I don't know how it can be done, so I'm just waiting. I would work hard for and invest in a world like that because it would support not just me but the continuum of generations to come." The poor woman is still a believer. This is an eloquent testimony to the power of brainwashing. That is why Muslims are not leaving Islam; despite the fact that they know Muhammad led a despicable and shameful life. Belief is a potent drug that destroys the thinking ability of the believer. The American philosopher Elbert Hubbard said, "Genius may have its limitations, but stupidity is not thus handicapped."

In one of their killing raids, Manson, peeping through the window of the house of his victims, saw pictures of children on the wall. At first he thought this house should be spared, but then he changed his mind and said, the cause is so important that children should not come in the way.

Joseph Cohen, A.K.A. Yusuf Khattab, a Jewish man who converted to Islam, in an interview available on Youtube said, every Israeli is a legitimate target and should be killed. When asked about children, he said that their killing would be a blessing to them because they will die before having the chance to commit sin.

Shoko Asahara

In March of 1995 a Japanese cult called "Aum Supreme Truth" released deadly Sarin gas within the subways of Tokyo.

Four people died immediately and thousands were rushed to hospitals. This unprovoked attack profoundly changed the Japanese perception of cults and shocked the world.

Later it was learned that this was not the first violent act of the cult. In 1989 Aum's leader Shoko Asahara ordered the abduction and murder of an anti Aum lawyer, his wife and infant son. Less than a year before the Tokyo gas attack (June 1994) Aum members released Sarin gas in Matsumoto killing seven residents.

Shoko Asahara was born into a poor family. Visually impaired, he went to a special school for the blind. Not unlike other cult leaders, from childhood, Asahara saw himself as a great leader and later had political ambitions. Tokyo University rejected him. In his late twenties Asahara became spiritual and wandered in India, supposedly seeking and then receiving enlightenment while in the Himalayas. At 35 he returned to Japan and in 1984 founded his religious society called "Aum."

Aum is a composite belief system, which incorporated Asahara's own idiosyncratic interpretations of Yoga along with facets of Buddhism, Christianity, and even the writings of Nostradamus. In 1992 Asahara published a book, within which he declared himself "Christ," Japan's only fully enlightened master and the "Lamb of God." His purported mission was to take upon himself the sins of the world. Asahara said, he could transfer to his followers' spiritual power and ultimately take away their sins and bad Karma. He also saw dark conspiracies everywhere promulgated by Jews, Freemasons, and rival Japanese religions.

Ultimately, Asahara outlined a doomsday prophecy, which included a Third World War. This scenario foretold the eruption of Mt. Fuji and also what would later prove to be a self–fulfilling prediction—the gas attack upon Tokyo. Asahara's final conflict

would culminate in a nuclear Armageddon. Humanity would end, except for an elite few. Aum's mission was not only to spread the word of "salvation," but also to survive these "End Times."

Aum's e9orts to fulfill Shoko Asahara's vision of Armageddon led to a vast recruitment e9ort. This often included proselytizing professionals from the Japanese scientific community. According to court testimony the expertise of these Aum professionals led to the development of the cult's chemical and biological weapons. Aum's search for new weapons included a "medical mission" in 1992 to Zaire, supposedly to help fight an outbreak of the Ebola virus, but actually devised to obtain a strain of that virus for use in biological warfare. Aum also purchased gas masks in the United States to strategically develop defensive equipment that complemented its growing o9ensive arsenal.

Aum's radio broadcasts became both increasingly paranoid and virulent. Asahara incessantly attacked the Jews and even the British Royal Family as principals in conspiracies. He named the United States as the Beast from the Book of Revelations predicting America would eventually attack Japan.

Aum's Tokyo gas attack was supposedly the spark that would set o9 Asahara's prophetic vision of a final conflict. However, members of the cult later confessed this was also seen as a means to delay and/or prevent anticipated government action against the group. It was a brutal demonstration of their power and a warning of their willingness to use it. Asahara's last taped broadcast to his followers called upon them to rise up and carry out his plan for salvation and to "meet death without regrets."

Imprisoned cult leader Shoko Asahara received a death sentence in February of 2004 regarding 13 criminal cases. His

lawyer filed an appeal. Asahara remains in prison and his lawyers claim the cult leader is "mentally incompetent." Despite this, the guru continues to garner the devotion of many remaining followers that insist he is a "spiritual being."[335]

Joseph Kony

Joseph Kony is a mad man who claims to be a "spirit medium." He founded the Lord's Resistance Army (LRA), a guerrilla group that was until 2006 engaged in a violent campaign to establish a theocratic government in Uganda, allegedly based on the Ten Commandments. He abducted an estimated 20,000 children since 1987 and turned them into killing machines. The unfortunate children were then forcefully indoctrinated, much like Muslim children in madrassas. Savage beatings were meted out to all nonbelievers.

Like Muhammad, Kony was also a polygamist. He prayed to the God of the Christians on Sundays reciting the Rosary and quoting the Bible; but on Fridays he performed the Islamic *Al- Jummah* prayer. He celebrated Christmas, but he also fasted for 30 days during Ramadan and prohibited the consumption of pork.

Joseph Kony had convinced his young warriors that with faith and recitation of the proper prayers, the Holy Spirit would shield them in battle. He promised the fighters that a magical power will render them victorious and made them believe that bullets fired at them would turn around in mid air to hit the soldiers who were firing them. Muhammad told his followers that angels will come to their help and that twenty believers can vanquish two hundred and a hundred can vanquish a thousand of the unbelievers. (Q.8:65). Nonetheless, he was not so stupid to believe in his own lies. Instead he relied on espionage, sudden ambush, and terrorism to overcome his hapless victims.

Kony gave a bottle of water to his boys for protection against the Ugandan army. He told them that if they empty the bottle's contents, a river will be created that would drown the enemy soldiers. Muhammad used to throw a handful of sand in the direction of the enemy and curse them. Both Kony and Muhammad stayed safely in the rear while encouraging their foolish followers to be courageous and not fear death. Another similarity of Kony and Muhammad is their common belief in evil spirits.

In 2005 the International Criminal Court (ICC) issued arrest warrants for Joseph Kony for crimes against humanity. The charges against him included murder, enslavement, sexual enslavement, rape, cruel treatment of civilians, intentionally directing attacks against civilian populations, pillaging, inducing rape, and forced enlisting of children into the rebel ranks. These are the very charges that Muhammad should have been indicted for.

Like Muhammad, Kony had very little tolerance for dissent. Anyone who resisted LRA indoctrination, or who attempted to escape were executed – often savagely beaten to death by those newly abducted into Kony's "Spirit Army."

Muhammad's success is due to the fact that he came in a place where there was no central government to stop him. He raided, looted and conquered unchecked, starting as a robber and making his way up to eventually become an emperor. He combined the seductiveness of a cult leader with the ruthlessness of a conqueror.

Narcissists often succeed because they have a tremendous drive and a dogged determination. They seek to satiate their feelings of loneliness and lack of love with quest for power and domination.

The Cult Leader’s S exual Appetite

As narcissists vested with unlimited authority, cult leaders develop a sense of entitlement to sexual vagaries that they do not allow their followers. One more characteristic of Muhammad that places him in the league of other infamous cult leaders is his abuse of his authority to obtain sexual gratification from his female followers. He had a predilection for younger and prettier women. The following is a short list of some of the contemporary cult leaders with similar appetite.

- Jim Jones (1931–1978) had sex with several women, and fathered children with some.
- David Koresh (1959–1993) restricted the sexual activity of his followers, while marrying wives as young as twelve because puberty was an accepted age for marriage in Old Testament times.
- Charles Manson (1934–) had sex with many of his female followers. He fathered children with three of them.
- Raë l (1946–) founded Raelism and had sex with hundreds of women, “…a new one every day, all pretty young devotees who thought he was some kind of god.” His ex-wife of 15 years said, “…over the years I began to think the whole Raelian movement was a trick to have more sex. [336]
- Bhagwan Shree Rajneesh (1931–1990) had sexual relationships with some of his female followers.[337] According to Tim Guest, whose mother joined the cult when he was 4 years old, group leaders in the Osho movement often initiated fourteen and fifteen-year-old girls into sex. [338]

► Sathya Sai Baba (1926–) According to Salon.com, "…the growing number of ex–devotees who decry their former master as a sexual harasser, … and even a pedophile has hardly put a dent in his following." The world is full of stupid people.

► Kenneth Emanuel Dyers (1922–2007) of Kenja Communication was charged with multiple counts of child sex molestation. As well there were a significant number of allegations relating to women within the group. He committed suicide amidst these charges.

►

The Harder the Better

Muslims often ask: If Muhammad was such a liar, why would he create a religion that is so hard with so many restrictions? If all he wanted was to have followers, why did he not make his religion easier? In fact, Islam is one of the hardest religions to practice. It is very demanding, with too many prohibitions, rituals, and obligations. Isn't difficulty in following a religion an indication that it is true?

A basic axiom of faith is one that also contains a paradox, which can be stated as follows: The more difficult a doctrine is to follow, the more appealing it becomes. It is part of our psyche that we appreciate things for which we strive harder. On the other hand, we value less and give less importance to things we obtain easily or freely. Cults praise hardship and disdain the easy life. It's precisely this hardship that makes them attractive.

All cults are difficult to follow. The followers of Warren Je9s, the Mormon polygamist cult, known as the Fundamentalist Church of Jesus Christ of Latter Day Saints, FLDS, worked for him for free or handed over to him all their earnings. He made in excess of two million dollars per month, while his followers depended on welfare for their sustenance. Je9s had absolute control over his followers. He prohibited them from watching TV, listening to radio or any music, except his own songs. He assigned them houses to live in and told them not to intermingle with non–believers. He chose for them their spouses, and if he was unhappy with someone, he would order that person's wives to leave him, and they would obey. Cults demand total submission and great sacrifices.

Cults are not easy to practice. Members are often asked to hand over their worldly possessions to the leader and to leave

their jobs, friends and relatives behind. They are expected to live austere lives and sometimes told to abstain from sex. Meanwhile, the cult leader has everything. David Koresh slept with his followers' wives and prescribed celibacy for them. All cult leaders severely punish those who disobeyed them. Despite these abuses and hardships, the worst punishment for the members is excommunication. Some cultists commit suicide after being excommunicated.

Cult leaders ostracize unruly members. People want to belong. They will succumb if they are excommunicated, especially when they have cut all their ties with the outside world. This tactic is used, not only to keep the believers on a leash, but also to expand the membership of the cult. Wherever Muslims are the majority, they isolate, harass, and ostracize the minorities among them to coerce them into conversion.

In Pakistan, the religious minorities live in constant fear. Anyone can accuse them of blasphemy and whether guilty or not their freedom is ended. The hapless accused will almost never get out of prison alive. The religious minorities are segregated, denied equal opportunities, and given menial jobs. There is one way out of this oppression and that is to convert to Islam. As the result at least two dozen of Pakistani Christians convert to Islam each week by pledging an oath and signing a green and white document in which they accept Islam as "the most beautiful religion" and promise to "remain in the religion of Islam for the rest of my life, acknowledging that blessings are only from Allah."[339]

Cults demand sacrifice. Through sacrifice believers prove their faith and loyalty. The cultist is led to believe that he or she can gain the pleasure of God and/or the guru, through sacrifice. The more one sacrifices for something, the more one values it. No sacrifice is too great when your eternal salvation is at stake. Muhammad o9ered eternal life in Paradise, a bevy of celestial

whores and the sexual strength of 80 men, to those who sacrificed their lives. As the reward is increased, the sacrifice must be proportionately bigger. To encourage his followers to do more he said:

> *Not eq ual are those believers who sit (at home) and receive no hurt, and those who strive and ßght in the cause of Allah with their goods and their persons. Allah has granted a grade higher to those who strive and ßght with their goods and persons than to those who sit (at home). Unto all (in Faith) has Allah promised good, but those who strive and ßght has He distinguished above those who sit (at home) by a special reward. (Q. 4:95)*

In other words, if you believe, you will be rewarded, but your reward will not be equal to the reward of those who wage jihad, who sacrifice their wealth and very lives, and become martyrs. People's lives really did not matter to this narcissist. He gave them all sorts of empty promises that they would reap after their dead, if only they made him powerful and rich in this world.

The more dangerous a cult, the more stringent are its requirements. Some cults won't even accept you as a full member until you prove your loyalty by making a huge sacrifice. Muhammad made his followers believe that sacrifice was necessary and part of faith. Spending for the cult or handing over one's wealth to the leader, are regarded as the signs of faith and commitment.

Cult leaders are master manipulators. They love to see people do strenuous tasks for them, so they can feel the power and savor their own omnipotence. They get their narcissistic supply by observing the servitude and the sacrifices of their followers. Their befogged believers will do anything, including kill, assassinate, and give their lives to gain their approval. This servile attitude feeds the narcissistic craving of the leader for

domination and control. They enjoy the power. Their followers, mistake their intransigence with the truth of their cause.

Cults typically apply rigorous rituals. By observing these rituals meticulously, the followers are led to believe they will attain salvation. They become obsessed with rituals. They feel guilty when they fail them. These senseless rituals are to be performed, supposedly to please God or to become enlightened. However, the true intent is to keep them hooked and on their leash. The shorter the leash the better they can be controlled. In reality, rituals have nothing to do with God or spirituality. They are only designed to give the narcissist maximum power.

Then there is a whole list of things that are "unclean" that believers must avoid, such as dog, pig, urine, and kafirs (non– Muslims). Believers must be aware of these unclean things and wash each time they come in contact with them. For women, there are more restrictions. Maybe that is why most converts to Islam are women. Going shopping, wrapped in Islamic hijab on a hot day is nothing short of torture. All these ordeals increase the faith of the believer and they value Islam even more. More su9ering means more rewards. Women must be obedient, docile, and respectful. They will be intimidated, insulted, battered, or even killed, with little legal protection. Islam is precious to its believers, precisely because it is difficult.

The psychology of this phenomenon is explained by Osherow:[340] "Consider the prospective member's initial visit to the People's Temple, for example. When a person undergoes a severe initiation in order to gain entrance into a group, he or she is apt to judge that group as being more attractive, in order to justify expending the e9ort or enduring the pain. Aronson and Mills[341] demonstrated that students who su9ered a greater embarrassment as a prerequisite for being allowed to participate in a discussion group rated its conversation (which actually was quite boring), to be significantly more interesting

than did those students who experienced little or no embarrassment in order to be admitted. Not only is there a tendency to justify undergoing the experience by raising ones estimation of the goal in some circumstances. Choosing to experience a hardship can go so far as to a9ect a person's perception of the discomfort or pain he or she felt. Zimbardo[342] and his colleagues showed that when subjects volunteered for a procedure that involved their being given electric shocks, those thinking that they had more choice in the matter reported feeling less pain from the shocks. More specifically, those who experienced greater dissonance, having little external justification to account for their choosing to endure the pain, described it as being less intense. This extended beyond their impressions and verbal reports; their performance on a task was hindered less, and they even recorded somewhat lower readings on a physiological instrument measuring galvanic skin responses. Thus the dissonance-reducing process can be double-edged: Under proper guidance, a person who voluntarily experiences a severe initiation not only comes to regard its ends more positively, but may also begin to see the means as less aversive: "We began to appreciate the long meetings, because we were told that spiritual growth comes from self-sacrifice." (Mills, 1979)

This explains why Muslims are grateful for the tortures they endure voluntarily and consider them to be a blessing. All these hardships are seen as little sacrifices for achieving a bigger reward. An extreme form of this devotion can be seen during the month of Ashura, when the Shiite Muslims beat themselves on the chest and lacerate their backs with a bundle of chains, and cut their foreheads with machetes to bleed. Covered in their blood, they march in processions that bring to mind Dante's description of hell.

The belief that there is no gain without pain is so entrenched in our psyche that in some cultures people

sacrificed humans and even their own children. Therefore the harder a cult, the truer it appears.

The Power of the Big Lie

Adolf Hitler, in his *Meiw Kampf*, (1925) wrote: “The broad mass of a nation will more easily fall victim to a big lie than to a small one.” Hitler was an expert on this subject. He was a master of lies. He added:

> In the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large–scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation. For the grossly impudent lie always leaves traces behind it, even after it has been nailed down, a fact which is known to all expert liars in this world and to all who conspire together in the art of lying.

Let not your dislike of Hitler obfuscate the truth of these words. We must give credit where credit is due. Hitler explains the power of the big lie and how it can fool millions like a true philosopher.

Another good statement is that of George Orwell, author of *Politics awd the Ewglish Lawguage*. He wrote: “Political language … is designed to make lies sound truthful and murder respectable and to give an appearance of solidity to pure wind.”[343]

Big lies are so outlandish that they often startle the listener. Most people are not equipped to process them adequately.

When the lie is colossal, the average person is left to wonder how anyone can have the audacity, the impudence to say such a thing. You are left with the difficult decision between three extremes: The person, who is saying this, must be either insane, a charlatan, or he must be telling the truth. Now, what if for any reason, such as your reverence for this person, his charisma, or your commitment to him, you can't bear the thought of repudiating him and accepting the fact that he maybe indeed insane, a quack? Then you are left with one choice and that is to believe in whatever he tells you even if what he says sounds mad.

The big lie o9sets the scale of our common-sense. It's like loading a scale made to weigh *kilos* with *tows*. It stops showing the correct weight. The indicator may break and stop at zero. Hence, the big lie is often believed more than a small lie.

When Muhammad recounted his tale of ascending to heaven, Abu Bakr was at first taken aback. This sounded crazy. He had two choices: either to admit that the man whom he had accepted as a prophet and revered, and for whom he had sacrificed his wealth and endured ridicules, was indeed insane, or believe in his fantastical tales and whatever else he might say. There was no middle ground.

Ibn Ishaq says when Muhammad made his vision known, "many Muslims gave up their faith. Some people went to Abu Bakr and said, 'What do you think of your friend? He alleges that he went to Jerusalem last night and prayed there, and came back to Mecca!' He replied that they were lying about the apostle, but they said that he was in the mosque at that very moment, telling people about it. Abu Bakr said, 'If he says so, then it is true. And what is so surprising in that? He tells me that communication from Allah, from heaven to earth, comes to him in an hour of a day or night, and I believe him. That is more extraordinary than that at which you boggle!'"[344]

The logic is flawless. What Abu Bakr was saying is that once you give up your rational faculty and believe in an absurdity, you might as well believe in anything. Once you let yourself be fooled, then you should be prepared to be fooled *ad iwßwitum* because there is no end to the foolishness. How many people would let a 54–year–old man rape their nine–year–old daughter? Abu Bakr did. This requires extreme foolishness.

Abu Bakr, by now had spent most of his wealth on Muhammad and his cause. This man had a lot at stake. At this stage, he had no other choice but to go along with whatever Muhammad has told him. Admitting he had been conned was too painful a thought to bear. How could he explain this to his wife? What could he say to the wise men of Mecca who had laughed at him and told him he was a fool? The doors of going back for Abu Bakr were shut. He had to protect his pride and that meant he had to fight back any doubt. All he could do was to dig in deeper and blindly follow Muhammad to wherever he took him – to silence his conscience and believe in anything his master fancied. When you put your entire faith in someone and sacrifice so much for him, you give up your individuality and become putty in his hand. This is what cult leaders want from their votaries. Only this kind of devotion satiates their narcissistic craving and that is why they make their cults difficult and demanding. The more sacrifice you make the more hooked you become. When you have nothing left, you can go nowhere.

Hitler, Stalin and many other despotic leaders were insane. Those who saw their insanity could not whisper it to others. The "superior wisdom" of the despotic leader is the invisible cloak of the emperor. Those around him pretend to see it and extol its beauty. Those who are not in the immediate circle become convinced by the conviction of others. Thus the big lie is perpetuated and no criticism of it is tolerated.

Use of Violence

Apart from believing in his own lies, the psychopath is ever ready to use violence to defend it. Appealing to force in order to support a claim has often been successfully applied throughout history. It is called *Argumentum ad baculum*. It happens when someone resorts to force, or the threat of force, to push others to accept a conclusion.

The threat can be direct, like:

- *Slay the idolaters wherever you ßnd them.* (Q. 9:5)
- *I will instill terror into the hearts of the unbelievers: smite ye above their necks and smite all their ßnger-tips o$ them.* (Q.8:12)

Or it can be indirect like:

- *And as for those who disbelieve and reject Our Signs, they are the people of Hell.* (Q.5:10)
- *For him [the disbeliever] there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).* (Q.22:9)
- *(As for) those who disbelieve in Our communications, We shall make them enter ßre; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.* (Q.4:56)

The threat gives the big lie a dramatic sense of awe. The impact is so intense that the feeble mind can't remain indi9erent. "How can one be so certain that God would punish those who disbelieve in him?" or "How can one kill others for the mere fact that they disbelieve?" one wonders and becomes

more prone to believe than if there were no threats. The following story elucidates the point:

> The apostle said, ‘Kill any Jew that falls into your power.’ Thereupon Muhayyisa b. Mas`ud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him. Huwayyisa was not a Muslim at the time, though he was the elder brother. When Muhayyisa killed him, Huwayyisa began to beat him, saying, ‘You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?’ Muhayyisa answered, ‘Had the one who ordered me to kill him ordered me to kill you I would have cut your head o9.’ He said that this was the beginning of Huwayyisa’s acceptance of Islam. The other replied, ‘By God, if Muhammad had ordered you to kill me would you have killed me?’ He said, ‘Yes, by God, had he ordered me to cut o9 your head I would have done so.’ He exclaimed, ‘By God, a religion which can bring you to this is marvellous! ‘ and he became a Muslim.[345]

Huwayyisa converted because he saw his brother had been so transformed that he was ready to kill, even his own brother. Of course zealotry is not the proof of the validity of a faith. But to people with feeble minds that distinction is not obvious. For them, extreme violence is extremely convincing. Most people have feeble minds. Rational thinkers are rare, especially in societies where there has been no tradition of rational thinking. The North Koreans literally worship their mad leader, Kim Jung Il. This certainty comes to them through the dictator’s use of extreme violence and his zero tolerance for dissent. When your life depends on believing, you will believe in anything.

When the followers of Shoko Asahara, were ordered to release sarin gas in the subways of Tokyo, they did not question the abhorrence of that order. They silenced their conscience and accepted it as the sign of the greater wisdom of their guru. They were faced with two choices: accept that their enlightened messiah is insane, that they have been fooled and all their sacrifices have been in vain, or convince themselves that his wisdom is vastly superior to theirs and therefore, they should not question him. These people had given up everything to be with Asahara. They had burned all bridges to their personal lives. They had nothing left to fall back on and nowhere to go.

Since questioning Asahara or dissenting wouldn't have been tolerated, they had no choice but to believe that whatever he said was right. They dismissed their doubts and trusted their guru. The fact that he had come up with such an outrageous plan to kill complete strangers, not only did not dissuade them, but it actually confirmed their faith in him even further. No ordinary person dares to do such a thing. Since they did not want to accept that their beloved leader was insane, they submitted their intelligence to him and did the unthinkable. Highly educated people, who had joined the group for enlightenment, were transformed into mindless and heartless murderers.

Dr. Ikuo Hayashi was a respected and renowned doctor who had become one of Asahara's zealous followers. He was one of five persons who were ordered to plant the toxic sarin gas in the subways of Tokyo. Hayashi was a trained physician and had taken the Hippocratic Oath to save lives. In his trial he said that before puncturing the packages containing the deadly liquid, he looked at the woman sitting in front of him and for a moment had misgivings. He knew that he was about to cause that woman's death. But he immediately silenced his conscience and convinced himself that Asahara knew best, and that it would not be right for him to question his master's wisdom.

Blind faith is lethal. Omeir was a 16 year old lad who accompanied Muhammad in one of his battles. Muhammad spoke so glowingly of martyrdom that Omeir was kindled with zealotry. Throwing away a handful of dates, which he was eating, he exclaimed "Is it these that hold me back from Paradise? Verily, I will taste no more of them, until I meet my Lord!" With such words, he drew his sword, and casting himself upon enemy's ranks, soon obtained the fate he coveted.

Once you become a believer, you dismiss the thought that your beloved leader could be a liar or he may be insane.

Psychopaths don't have a conscience. They are indi9erent if millions of people, including those who believe in them and love them, are sacrificed for their selfish ambitions. They see others as tools. They develop the same kind of attachment to people around them that you may have to your pawns in a game of chess. In a game of chess the objective is not to save the pawns, but to win the game. For narcissists, people are things – mere objects. They are dispensable. The cultist, on the other hand, adulates and reveres his leader. He is under the delusion that his unbounded love is reciprocated. The narcissist professes to care, but nothing can be further from truth. The narcissist cannot love people; he uses them. Paradoxically, his emotional detachment and his readiness to sacrifice others, including his nearest and dearest, are interpreted by his votaries as proof of his superiority. Normal people are incapable of such a thing. Therefore, they conclude that there must be something special about him. That is where the trap lies. They judge the psychopath as if he were sane.

Ayatollah Montazeri, the man who was to succeed Khomeini, until he fell from grace because of his disagreements with the tyrant, in his memoir wrote, when Khomeini ordered the massacre of more than 3,000 dissident boys and girls, he objected. Khomeini retorted, he would respond to God and Montazeri should mind his own business. Khomeini believed in God. However, as a narcissist psychopath he was convinced that he was doing God's work. Those who have laid their faith in insane men see their proneness to kill as a portent of their greatness.

Narcissists are convinced and convincing. In one of his most revealing statements Hitler wrote. "Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord."[346] It was his conviction that attracted the support of many Germans. He was a spellbinding speaker.

When he spoke, he became louder and louder, as he vented his rage at the perceived enemies of Germany. He aroused the patriotism of Germans. His belief that bigger lies are more believable proved true. Millions of Germans believed him. They loved him and were moved to tears by his fiery speeches.

Ibn Sa’d reveals more similarities between Muhammad and Hitler. He wrote, “During his sermons, the eyes of the Prophet would turn red as he would raise his voice and speak angrily, as if he was the commander of an army warning his men. He would say ‘the resurrection and I are like these two fingers (showing his index and middle finger). He would say ‘the best of guidance is the guidance of Muhammad and the worst thing is innovation and any innovation will result in perdition.”[347]

In the same place Ibn Sa’d says: “During his sermons, the Prophet used to wield a stick.” Obviously, to symbolize his dominance!

The art of manipulating others brazenly is not an ability that you or I can easily master. Our biggest deterrent is our conscience. This ability comes naturally to those bereft of conscience. We can’t kill or cause the death of others. Something within us stops us from committing heinous crimes. The psychopath narcissist is not thus handicapped.

He F rowned

Islamic societies are dysfunctional, patriarchal, misogynous, and dictatorial. Children are abused, beaten and humiliated. Consequently, they grow up scarred, have low self– esteem, fancy thoughts of grandiosity, and evince symptoms of pathological narcissism. Islamic countries cannot become democracies because their “demos” (common people) are damaged psychologically and emotionally.

During my teen years in Pakistan, I had an Afghani friend with all these characteristics. One day he told me he wanted to “become a Hitler.” Hitler is a popular figure in Islamic countries. I was annoyed with that stupid remark and after giving him a piece of my mind, I walked away from him. Fearing to lose my friendship, the next day he came to me and said that that night he dreamt the Prophet scolding him and telling him that he should become a “spiritual Hitler”. This is how a pathological narcissist thinks. Instead of confessing that what he had said was foolish, he invented a ridiculous lie to fool me. There is a sura in the Quran titled *‘Abasa* (He Frowned) that shows its author’s similar pathetic mindset.

Early Muslims were mostly slaves or rebellious youths in their teens with no social standing. Muhammad was aware that in order to be taken seriously he must enlist influential men in his cause. Once in Mecca, he was sitting among the dignitaries trying to convert them. One of his followers, a blind poor man named Ibn Umm Maktum, approached him with a question.

Muhammad disliked this interruption and frowned. Those sitting around him noticed his contempt. They criticized him for his hypocrisy. They said how can a prophet of God smile at the wealthy and frown at the poor.

There was no way for Muhammad to get out of this embarrassing situation by

making Allah approve his snobbishness. Instead of acknowledging his mistake and apologizing like a mature sane person, the next day he claimed to have received a sura in which Allah rebuked him for ignoring the blind man, while trying to impress the rich.

> *He frowned and turned (his) back, Because there*
> *came to him the blind man.*
> *And what would make you know that he would purify himself, Or become*
> *reminded so that the reminder should proßt him?*
> *As for him who considers himself free from need (of you), To him do you*
> *address yourself.*
> *And no blame is on you if he would not purify himself And as to him who*
> *comes to you striving hard,*
> *And he fears,*
> *From him will you divert yourself. Nay! Surely*
> *it is an admonishment. So let him who pleases*
> *mind it.*
> *In honored books,*
> *Exalted, purißed,*
> *In the hands of scribes.* (Q. 80: 1–15)

In these verses Muhammad makes Allah admonish him for his condescendence. This sura is another indication of his narcissism. But Muslims don't see it that way. They think it shows his sincerity. It doesn't prove Muhammad's sincerity any more than my friend's purported dream proved his. The Prophet was indeed a sick man playing mind games like a child.

Why Did Everyone Praise Muhammad?

A question that boggles Muslims is why, if Muhammad was so evil, his companions failed to see it and why did they praise him so much? Why no one spoke opprobriously of him, even after his death?

In a cultic society, speaking one's mind is not safe. Telling the truth could bring you ostracism or worse. Most people have sheep mentality. They go with the flow. This is more so in cults. Those who think di9erently are wise enough to keep their mouths shut so they can keep their heads on their shoulders.

Where critics are silenced, sycophants and bootlickers will try to endear themselves by eulogizing the leader with flattery and exaggerated adulation. Saddam was hated by most of the Iraqis, and yet all you could hear about him in Iraq, while he was still in power, were his praises. The narcissist is so cut o9 from reality that he believes in those praises and in a sense becomes a victim of his own deception. Because Muhammad is believed to be a prophet, his reign of terror did not end with his death. Those who had fallen for his Big Lie perpetuated it through terror and silenced those who disagreed, just as they do today. Once those who knew Muhammad personally were dead, subsequent generations had no way of knowing the truth and believed in what they were told. Thus, the lie passed from one generation to another. After Muhammad's death, sycophants continued fawning over him, praising him to the skies, even attributing miracles to him. This added to their prestige and made them look pious. There are many miracles attributed to Muhammad even though he confessed in the Quran that he could not perform any.[348] Those alleged miracles are the work of the sycophants.

Fourteen hundred years later, millions of Muslims behave in the same way they used to at the time of Muhammad in Medina. Those who dissent are afraid to talk, and if they do, they are swiftly silenced. Meanwhile, the sycophants and fawners are honored for extolling the Prophet's "virtues." How can truth triumph in such a repressive atmosphere so fraught with hypocrisy and sycophancy?

There are several stories of Muhammad ordering the assassination of his critics and of Omar, his right hand man, drawing his sword and threatening to slit the throat of anyone who dared to defy the authority of his master. Muhammad encouraged sycophantism and punished independent thinking and criticism. People trapped in such an oppressive atmosphere, eventually come to believe in the superhuman qualities of the leader. The big lie, when propped by violence, will be accepted as truth.

A few years ago, a team of eye surgeons went to North Korea to help people with cataracts. Thousands of young and old lined up for help. After they recovered their sights, the doctors were stupefied to see that the first thing they did was to go to the large portraits of their dictator and his father hanging on the wall, to prostrate and thank THEM. They did not thank the doctors who helped them, but the two tyrants who had kept them poor and blind. The North Koreans love their despots for the same reason Muslims love their prophet. They are brainwashed victims of cultism. Where oppression rules and questioning is banned, truth is always the casualty.

Muhammad succeeded because he preached to a largely ignorant, superstitious and chauvinistic people. The qualities he needed to bolster his marauding religion were already present in his early followers. Chauvinism, bigotry, haughtiness, arrogance, megalomania, stupidity, boastfulness, lustfulness, greed, disdain for life, and other ignoble character

traits that are the hallmarks of Islam were already present as *materia prima* among Arabs. These attributes were then imposed on other nations who fell under the domination of Islam. Those who had these base attributes found in Islam a common ground and a “divine” validation for their deviant criminal penchant.

Chapter Seven

When S ane People F ollow Insane People

Muslims seem perfectly normal people. They work and raise their families. They are regular employees, colleagues, bosses, neighbors and citizens. They can be friendly, and they have the same dreams, hopes and fears that others have. However, they also have a dark side. To the extent that they believe in Islam they are cultists. Under the influence of Islam they can be transformed from Dr. Jekyll to Mr. Hyde. This transformation can happen instantly.

Fanaticism is defined as excessive enthusiasm, unreasoning zeal, or wild and extravagant notions, on any subject, especially religion. People do not embrace religion to become murderers and terrorists. So what makes some become so fanatical that they would disregard commonsense, engage in despicable acts of barbarity and murder their fellow beings?

In the previous chapter, I showed that Islam has many cultic features. In this chapter, I will go in more detail and compare it to the cult of the People's Temple. Fundamentally, all cults share similar characteristics. We can compare Islam to any cult and the result would be the same.

The members of People's Temple, stirred by their insane leader, fed a poison–laced drink to their children, administered

the potion to their infants, and drank it themselves. Their bodies were found lying together, arm in arm; over 900 perished. How could such a tragedy occur? This article will show the frightening similarities between People's Temple and Islam.

The recovery of those who are brainwashed in cults is slim. However, truth is the only salvation. Doubt is the greatest gift one can give to another. It's the key that opens the door to all knowledge.

Jim Jones started his preaching in Indiana twenty years before the mass suicide, in 1965, with a handful of followers. He stressed the need for racial equality and integration. His group helped feed the poor and find them jobs. He was charismatic and persuasive. Soon, his followers began to multiply; new congregations were formed and a headquarters was established in San Francisco.

Absolute O bedience

Jones was to his followers a beloved leader. They a9ectionately called him "Father," or simply "Dad." As time went on he gradually assumed the role of messiah. As his influence grew, he demanded more obedience and loyalty. His followers were more than eager to comply. He persuaded them that the world would be destroyed in a nuclear holocaust and if they followed him, they would emerge as the only survivors. Dooms day threat is common theme in all cults. They use fear as a tool to manipulate and control.

Neal Osherow has studied People's Temple and in an article titled *An Analysis of Jonestown: Making Sense of the Nonsensical,* he explains the anatomy of cults with clarity. He writes, "Many of his harangues attacked racism and capitalism, but his most vehement anger focused on the 'enemies' of the People's Temple
– its detractors and especially its defectors."[349]

The above picture is similarly descriptive of Islam. At first, Muhammad was only a "warner," who called people to believe in God and fear the Day of Judgment. He said that he had come to call the polytheists of Mecca and its surrounding to worship one God (Q.42:7) and to admonish those whose fathers had not received guidance (Q.32:3 and 36:6). As his influence grew, his ambitions also grew. He became more demanding. He asked his followers to abandon their homes and threatened them with divine chastisement and even murder if they did not obey him. Many of his early harangues attacked polytheism (*shirk*), but his most vehement anger was directed at the "enemies" of Islam, his detractors, and especially the defectors.

Jim Jones took his people to a jungle in Guyana and separated them from their families. Cut o9 from all external

influences and completely under his control he could easily brainwash and indoctrinate them. This was also the reason why Muhammad wanted his followers to go to Medina. He turned his more loyal followers against those who did not want to leave. The following verse expresses his sentiment. "*As to those who believed but came not into exile, you owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them. And (remember) Allah sees all that you do.*" (Q.8:72)

This verse says Muslims should not give protection to other Muslims who did not emigrate. They should kill them, unless they comply and leave. The last part of the verse is particularly telling. He is warning his followers that Allah is watching them and that he knows, not only what they do, but is also is aware of their thoughts.

Muhammad's Allah has an uncanny resemblance to George Orwell's enigmatic dictator of Oceania, the fictional character "*Big Brother,*" in his novel, *Nineteen Eighty–Four*. In Orwell's fictional society everybody is under complete surveillance through telescreens. People are constantly reminded of this by the phrase "Big Brother is watching you," which is the core "truth" of the propaganda system in this state.

In the novel, it is not clear if the Big Brother actually exists as a person, or is an image crafted by the state. However, since Inner Party torturer O'Brien points out that Big Brother can never die, the apparent implication is that Big Brother is the personification of the party. Nobody has ever seen him. He is a face on the hoardings, a voice on the telescreen.... Big Brother is the guise in which the Party chooses to exhibit itself to the world. His function is to act as a focusing point for love, fear, and reverence, emotions which are more easily felt towards an individual than towards an organization. The loyal citizens of

Oceania do not fear Big Brother, but in fact love and revere him. They feel he protects them from the evils out there.[350]

This is how Muslims perceive Allah, who is invisible and yet ever–present being, who is loved and simultaneously feared, and who watches their every move and monitors their thoughts. He keeps a record of everything they do to punish them or to reward them after they die.

Death as the Proof of F aith

Osherow continues: “But when in 1978 the concerned relatives of People’s Temple persuaded the Congressman Leo Ryan to investigate the cult, he and the journalists that accompanied him heard most residents praise the settlement, expressing their joy at being there and their desire to stay. Two families, however, slipped messages to Ryan that they wanted to leave with him. But when the visiting party and these defectors tried to board planes, they were ambushed and fired at until five of them including Ryan, were murdered. Then Jim Jones gathered his followers and told them to drink from the poison–laced beverage and ‘*die with dignity*’”.

Excerpts from a tape, recorded as the final ritual was being enacted, reveal the believers, with few exceptions, voluntarily drank the poison and fed it to their children. The talks and assurances of Jim Jones are eerily recognizable to those who are familiar with the Quran. A woman protests, but the crowd silences her and everyone expresses their readiness to die.

The following is the transcript of the tape recording (available on Youtube). It is shocking. It is a testimony of the devastating hold that cult leaders have on their members.

> **Jim Jones:** I’ve tried my best to give you a good life. In spite of all I’ve tried, a handful of people, with their lies, have made our life impossible. If we can’t live in peace then let’s die in peace. (Applause) … We have been so terribly betrayed… What’s going to happen here in the matter of a few minutes is that one of the people on that plane is going to shoot the pilot – I know that. I didn’t plan it, but I know its going to happen … So my opinion is that you used to in ancient Greece, and step over quietly, because we are not committing suicide– it’s a revolutionary act …We can’t go back **F irst W oman:** I feel like that as there’s life; there’s hope.

Jones: Well, someday everybody dies.

Crow d: That's right, that's right!

Jones: What those people gone and done, and what they get through will make our lives worse than hell… But to me, death is not a fearful thing. It's living that's cursed. Not worth living like this.

F irst W oman: But I'm afraid to die.

Jones: I don't think you are. I don't think you are. **F irst W oman:** I think there were too few who left for 1,200 people to give them their lives for those people who left… I look at all the babies and I think they deserve to live.

Jones: But don't they deserve much more? They deserve peace. The best testimony we can give is to leave this goddam world. (Applause) **F irst Man:** It's over, sister… We've made a beautiful day. (Applause)

Sec ond Man: If you tell us we have to give our lives now, we're ready.
(Applause) [Baltimore Sun, 1979]

Above the cries of babies wailing, the tape continues, with Jones insisting upon the need for suicide and urging the people to complete the act:

Jones: Please get some medication. Simple! It's simple There's no convulsions with it… Don't be afraid to die. You'll see people out here. They'll torture our people…

Sec ond W oman: There's nothing to worry about. Everybody keep calm and try to keep your children calm… They're not crying from pain; it's just a little bitter tasting…

Third W oman: This is nothing to cry about. This is something we could all rejoice about. (Applause)

Jones: Please, for God's sake, let's get on with it… This is a revolutionary suicide. This is not a self–destructive suicide. (Voices praising, "Dad." Applause) **Third Man:** Dad has brought us this far. My vote is to go with Dad…

Jones: We must die with dignity. Hurry, hurry, hurry! We must hurry… Stop this hysterics. Death is a million times more preferable to spending more days

in this life… If you knew what was ahead, you'd be glad to be stepping over tonight…

F ou rth W oman: It's been a pleasure walking with all of you in this revolutionary struggle… No other way I would rather go than to give my life for socialism, Communism, and I thank Dad very much.

Jones: Take our life from us… We didn't commit suicide. We committed an act of revolutionary suicide protesting against the conditions of an inhuman world.[351]

The release of this tape shocked the world. Yet absolute devotion and mindless obedience, characteristic of cults, is what Islam is all about. No other religion reduces its followers into such zombies. The zealotry of Muslims is not proof of its truth, but an alarming sign of its cultic nature. Islam means submission. Believers must relinquish their will and disregard everything, including their family and their own life to prove their loyalty to Allah and his messenger. The Quran says: "… *then seek for death, if you are sincere*."(Q.2:94) In another place Muhammad challenged the Jews to desire death in order to prove that they are truthful. *Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful.*" (Q.62:6)

According to the twisted mind of narcissists like Jim Jones and Muhammad, the ultimate test of devotion is death. The Palestinian televisions often show the mothers of suicide bombers proudly speak of the sacrifice of their children and express their hope that their other children will follow suit. This is evidence of cultic mentality.

Punishment and Coercion

Osherow explains: “If you hold a gun at someone’s head, you can get that person to do just about anything. The Temple lived in constant fear of severe punishment, brutal beatings coupled with public humiliation for committing trivial or even accidental o9enses. Jim Jones used the threat of severe punishment to impose the strict discipline and absolute devotion that he demanded, and he also took measures to eliminate those factors that might encourage resistance or rebellion among his followers.”

Muslims live constantly under the threat of severe punishment. I have received thousands of emails from angry Muslims with the sole message that life is short and I will go to hell for criticizing Islam. They are not challenging my arguments; they are not disputing my logic; they write only to threaten me with what frightens them most: the hell. The most recurring theme in the Quran is ‘hell,’ repeated over 200 times, followed by the ‘Day of Judgment,’ repeated 163 times and ‘Resurrection,’ repeated 117 times. Muslims are raised with such a dread of hell that they will not even question it.

The fear is not limited to psychological intimidation. Physical punishment is also an integral part of Islamic upbringing. In Islamic madrassas, (religious schools) children are beaten as the norm, even in UK, and in some instances chained. The beating is not limited to children; adults are corporally punished, flogged publicly, humiliated, maimed, or stoned to death for breaching Islamic laws that could be as trivial as drinking, eating in public during Ramadan, or for a woman, revealing too much hair.

The Sharia bans any form of independence. Critics, freethinkers, reformers and apostates must be killed. Even asking questions is not permitted! The Quran says, "*O ye who believe! Ask not q uestions about things which if made plain to you, may cause you trouble… Some people before you did ask such q uestions, and on that account lost their faith*." (Q.5:101–102)

Bukhari reports two hadiths where Muhammad said "Allah has forbidden for you to ask too many questions."[352] Ignorance is the only way to maintain the illusion of Islam, with its compulsory blind faith, which can only be enforced through fear.

Osherow writes, "But the power of an authority need not be so explicitly threatening in order to induce compliance with its demands, as demonstrated by social psychological research. In Milgram's experiments,[353] a surprisingly high proportion of subjects obeyed the instructions of an experimenter to administer what they thought were very strong electric shocks to another person."

Elimination of Dissention

According to Osherow, this absolute obedience will be noticeably reduced if there is a small minority of dissenters. “Research showed,” he writes, “that the presence of a ‘disobedient’ partner greatly reduced the extent to which most subjects in the Milgram situation[354] obeyed the instructions to shock the person designated the ‘learner.’ Similarly, by including just one confederate who expressed an opinion di9erent from the majority’s, Asch[355] showed that the subject would also agree far less, even when the ‘other dissenters’ judgment was also incorrect and di9ered from the subjects.”

Both Muhammad and Jim Jones could not tolerate dissent. They demanded exclusive and absolute allegiance and made the thought of questioning and criticizing them an unthinkable option. Muhammad forgave those who fought against him, if they accepted Islam and his hegemony, as he did his cousin, Abu Sofian and even put him back in charge of Mecca after conquering it. But he did not forgive those who deserted him. Many people were murdered on his orders, for the simple reason that they had disagreed with him or mocked him.

Jeanne Mills, who spent six years as a high-ranking member before becoming one of the few who left the People’s Temple, wrote: “There was an unwritten but perfectly understood law in the church that was very important: No one is to criticize Father, wife, or his children.”[356]

This holds true also with Muhammad, his family, and his companions. Dr. Yunis Sheikh, a college professor in Pakistan commented that the parents of Muhammad were not Muslims. This seems obvious since they died when Muhammad was only a child. Yet, his comment angered his students who thought he

had insulted the parents of their prophet and complained to the clerics, who took Dr. Sheikh to a court, accused him of blasphemy and the court condemned him to death. Dr. Sheikh was released after a few years when many from around the world protested.

In September 2006, Mohammed Taha Mohammed Ahmed, the editor–in–chief of the Sudanese independent daily, Al–Wifaq, was kidnapped by a group of Muslims who put him through a mock trial before slitting his throat in a style used to slaughter camels, then decapitated him. He was accused of blasphemy after his paper republished an article from the Internet that questioned the parentage of Muhammad. All that poor Mohammad Taha did was to take small excerpts from the book and write his own rebuttal.[357]

If you criticize Islam, Muhammad, or his companions there is a chance that you could be killed even when you live in a non– Muslim country. Dutch filmmaker, Theo Van Gogh, learned this lesson too late when he rolled in his own blood, after he was stabbed by a Muslim for assisting the Muslim dissident Ayan Hisi Ali in making a movie about women in Islam.

In July 1991 Ettore Caprioli, the Italian translator of *The Satanic Verses*, was grievously injured, and Hitoshi Igarishi – professor of literature and an admirer of Islamic civilization, who had translated the book into Japanese – was assassinated in Tokyo. William Nygaard, the Norwegian translator, was later knifed.

The idea is to instill so much terror that no one dares to speak against Islam. Deborah Blakey, another long–time member of the cult of People's Temple who managed to defect, testified: "Any disagreement with Jim Jones's dictates came to be regarded as 'treason.'… Although I felt terrible about what was happening, I was afraid to say anything because I knew

that anyone with a di9ering opinion gained the wrath of Jones and other members."[358]

Inconsistencies

Many early Muslims, just as some members of the People's Temple, realized that the stated aim of their belief and the practices of their respective leaders were inconsistent. Jim Jones slept with many women in his congregation and he was not coy about it. Muhammad also did a lot of things that raised eyebrows, even among the Arabs with such a lax morality.

In one hadith Aisha narrates: "I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, 'Can a princess give herself (to a man)?' But when Allah revealed: '*You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside*,' (Q.33:51) I said (to the Prophet), 'I feel that your Lord hastens in fulfilling your wishes and desires.'"[359]

Aisha was not only a pretty girl, but also a witty one. Indeed we see on many occasions Muhammad's god coming to his help and licensing him to do whatever he pleases.

Muhammad broke several social norms such as marrying his daughter–in–law, and having sex with Mariyah, one of his wives' maids. He was 50 years old when he married the 6 year old Aisha and slept with her when she was only eight years nine months old and still playing with dolls. He claimed to have received his inspirations under the blanket with Aisha.

> 'Aisha said, "My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "0 Um Salama! By Allah, the people choose to send presents on the day of 'Aisha's turn and we too, love the good (i.e. presents etc.) as 'Aisha does. You should tell Allah's Apostle to tell the people to send

> their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Um Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, "O Um Salama! Don't trouble me by harming 'Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."[360]

Next time you read the Quran remember that many of its verses were "revealed" while its author was fondling a child.

A narrative of Yunus Ibn Ishaq records that the apostle saw Ummu'l–Fadl when she was a baby crawling before him and said, 'If she grows up and I am still alive I will marry her.'[361] In another place we read, Muhammad saw Um Habiba the daughter of Abbas while she was fatim (age of nursing) and he said, "If she grows up while I am still alive, I will marry her."[362] Fortunately he died sooner.

Of course, many early believers must have wondered why, if Muhammad was a messenger of God, his actions were so ungodly. We cannot assume that all his followers were completely bereft of any conscience and did not know what he was doing is wrong. However, if they had any doubts, they were unable to express them. They feared ostracism and punishment. The detractors were quickly silenced.

On one occasion, the Meccan companions of Muhammad, the Immigrants, got into fight with the Medinan men while they were out of town raiding and robbing. Abdullah ibn Ubayy, the man who had stopped Muhammad massacring the Banu Nadir, was enraged. He said, "Have they [the Immigrants] actually done this? They dispute our priority, they outnumber us in our own country, and nothing so fits us and the vagabonds of Quraish as the ancient saying 'Feed a dog and it will devour you.' By Allah, when we return to Medina, the stronger will drive out the weaker." Then he went to his people who were there and said, "This is what you have done to yourselves. You

have let them occupy your country, and you have divided your property among them. Had you but kept your property from them they would have gone elsewhere." When this news reached Muhammad he decided to kill Ibn Ubayy. Upon hearing this, his son who had converted to Islam came to Muhammad and told him, "I have heard that you want to kill 'Abdullah b. Ubayy for what you have heard about him. If you must do it, then order me to do it and I will bring you his head, for al– Khazraj knows that they have no man more dutiful to his father than I. I am afraid that if you order someone else to kill him, my soul will not permit me to see his slayer walking among men and I shall kill him, thus killing a believer for an unbeliever, and so I should go to hell."[363]

Abdullah ibn Ubayy was a great man among his people, and the Medinans respected their old chief. This was now a tough situation. Ordering a son to murder his own father, a father like ibn Ubbay, could have had unpleasant consequences. What if the son was testing the veracity of the rumor to turn against him and rise in defense of his father? Muhammad wisely decided to let go of his macabre design. Ibn Ubayy's son's gesture, however, is praised by Muslim historians and commentators and is regarded as an example of true faith. This was the level of control Muhammad exerted on his followers. He made them to spy on each other and created an atmosphere of fear in which every dissent was nipped in the bud.

When Abdullah ibn Ubayy died, his son begged Muhammad to say his father's funeral prayer. Because of ibn Ubayy's stature, Muhammad felt it is expedient to oblige. As he got up to pray for the deceased, Omar, who remembered Muhammad's reluctance to pray at the grave of his own mother, caught hold of his garment and said, "Allah's Messenger, are you going to conduct prayer for this man, whereas Allah has forbidden you to o9er prayer for unbelievers?" He replied, "Allah has given me an option as He has said: Ask pardon for them, or ask not

pardon for them; if you ask pardon for them seventy times, God will not pardon them. (Q.9:80) and I am going to make an addition to the seventy." It is ironical that Muhammad should call ibn Ubayy a "hypocrite" when that title best suited him. He hated Ibn Ubbay, but now was time to ingratiate himself with his son and his tribe and was going to say one more prayer to change God's mind. Why he would not say that extra prayer for his own mother?

The following hadith is one example of the anger that Muhammad expressed to those who dared questioning him. This happened when he was distributing all the booty confiscated during the war of Hunain among the chiefs of Mecca to "soften their hearts" and "sweeten Islam in their mouths," as he told his followers, while leaving nothing to others who had also helped him in this battle. A man said: "O Allah's Apostle! Do Justice." The Prophet said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." Omar said, "O Allah's Apostle! Allow me to chop his head o9."[364]

This man was from Banu Tamim. His tribe was not Muslim. They had joined the expedition for a share in the loot alone. Now that Muhammad was victorious, he did not feel the need to honor his end of the bargain. This man was not familiar with the Prophet's character. The experience must have been sobering for him and all those who were present. The lesson learned was that one is not allowed to question the leader even when he is unjust. Anyone who questioned him met his wrath. Only sycophantism met his approval.

Is there a lesson in this for the leftists who have joined the Muslims in their onslaught against the West? The Left has allied itself with Islam in the hope to grab the power. That is a pipe dream. The leftists who supported the Islamists in Iran during the 1979 revolution were the first to be hanged.

Forming an alliance with one group to conquer another and then turning against them, was Muhammad's modus operandi.

Osherow continues, "Conditions in the People's Temple became so oppressive, the discrepancy between Jim Jones's stated aims and his practices so pronounced, that it is almost inconceivable that members failed to entertain questions about the church. But these doubts were not reinforced. There were no allies to support one's disobedience of the leader's commands and no fellow dissenters to encourage the expression of disagreement with the majority. Public disobedience or dissent was quickly punished. Questioning Jones's word, even in the company of family or friends was dangerous. Informers and 'counselors' were quick to report indiscretions, even the relatives."

Like Jones, Muhammad relied on informers, which as Osherow says, "This not only stifled dissent; it also diminished the solidarity and loyalty that individuals felt toward their families and friends."

Muslims are asked to keep a watch on each other lest one of them deviates from the "right path." This is called *Amr bil ma'roof* (injunction to do right) and *Nahi min al munkar* (forbiddance of wrong). The right and wrong, however, are not what commonsense and the Golden Rule dictate, they are what the Prophet enjoined or forbade. In Islam, everyone is a "Big Brother" and vigilante to others and is required to correct the conduct of the fellow believers and report them to authorities in grave cases. In Iran, after the Islamic revolution, children were encouraged to report any un–Islamic activity by their parents. Also several youths were reported by their fathers and were executed. The informers were lauded and praised to encourage others to do the same.

Osherow says: “While Jones preached that a spirit of brotherhood should pervade his church, he made it clear that each member’s personal dedication should be directed to “Father.”

In Islam the believers are supposed to be brothers to each other, but their first loyalty is to Muhammad, or as he adroitly put it, to the company of “Allah and his messenger.” The moment you leave Islam, those very “brothers” will not hesitate to slit your throat.

The similarities between Muhammad and Jim Jones are astounding. This is the natural expression of the psychopathic mind of all narcissists. All totalitarian polities, from Nazism to fascism, from communism to Islam, are cultic and share the same characteristics that George Orwell described in his novel.

Destruction of F amily Ties

Jim Jones believed: “Families are part of the enemy system,” because they hurt one’s total dedication to the “Cause.”[365] The “Cause” was of course none but himself. Thus, a person called before the membership to be punished could expect his or her family to be among the first and most forceful critics. [366]

Muhammad split families by stating that the believers must pay their allegiance first to Allah and his Messenger and disobey their parents if they come in between. He said, “*Now We have enjoined on man goodness towards his parents; yet (even so) should they endeavor to make you commit Shirk (disbelief) with Me of something which you have no knowledge of, obey them not.*” (Q. 29:8)

You also recall the love story of Muhammad’s daughter Zeinab and her husband Abul Aas mentioned in chapter two and how he ordered her to leave him because he had not converted to Islam.

If a woman converts to Islam her marriage to her unbelieving husband becomes void. The intent is to coerce the husband to convert too. This provision is not an impediment to the conversion of the wife. Cultists don’t use their brain. When one can allow his or her child to be raped, or becomes capable of killing, leaving their husband is a simple thing. Also, as stated above, the harder a cult the more attractive it becomes to the cultist’s feeble mind.

Ibn Sa’d narrates the story of Mus’ab ibn Umair, a youth of Mecca. His parents loved him dearly. His mother was Khunaas, a wealthy and influential lady. She donned him with the best

and finest cloths, indulged him with the most expensive perfumes and bought him the most elegant and fashionable shoes. Mus'ab was one of the early converts in Mecca. He kept his faith a secret. When his mother learned about it she was distraught. She impeded him from going out. When Muhammad ordered his followers to go to Abyssinia Mus'ab was among them. Upon his return, Khunaas tried again to persuade him to leave Muhammad. Her cries fell on deaf ears. She stopped giving him money. Mus'ab was undeterred. He wore tattered cloths and remained steadfast in his faith. Muhammad sent him to Medina to preach. He was successful and managed to convert seventy people. These are the same seventy who visited Muhammad at Aqaba and pledged to support him.

When Mus'ab returned to Mecca he did not go to visit his mother. When she heard that her son was in town, she felt dejected. She sent him a message saying, how ungrateful can you be to your mother? You came to the city where I reside and did not come to see me? He responded I would not go to anyone's house before visiting the house of the Prophet. When he visited her, she pleaded with him to stay. "He said don't insist mother, for if you attempt to block me leaving I will have no choice but to kill you." His poor mother said you may go and wept bitterly. Mus'ab said I want your own good mother. Attest that there is no god but Allah and Muhammad is his messenger. She responded, by the brilliance of the stars I will not abandon my faith, but you are free to do as you please. Mus'ab left and soon after he migrated to Medina. He took part in Muhammad's raids and robberies and was killed in the Battle of Uhud.[367] Khunaas was present in that battle and saw her son's death.

Muslims narrate this story and praise the mindless devotion of Mus'ab. They think "his story is a pride of all mankind." However, this is nothing but a sad tale of brainwashing and

zealotry, and su9ering, anguish and grief of a heartbroken mother. The cultists are unable to see the pain that they cause to their families. They fail to feel the agony of those who love them. Those who convert to Islam separate their ties with their family. Some go as far as telling them that they would not hesitate to kill them to prove their loyalty to Allah.

Muhammad was not coy about his wishes to be loved above everyone and everything. A hadith reports him say: “None of you will have faith till he loves me more than his father, his children, and all mankind.”[368] It’s this love that makes Muslims murder anyone who criticizes Muhammad and Islam.

I quote this story for all those mothers who write to me with broken hearts and tell their tales of sorrow. Cults are dangerous. Once your loved ones fall prey to a cult there is nothing you can do to save them. Prevention is the only solution. Educate your children about cults and about Islam. Start early because cults prey on the very young. Education is the best insurance you can provide for your children. In a society sickened by political correctness and multiculturalism, don’t expect the media or the school to warn your children of the danger. It is your duty to save your children.

Muslims are actively preying on young people. Be proactive and let your children know there are predators out there — wolves in sheep’s clothing. These predators are themselves victims. It’s often your child’s Muslim best friend that lures them to Islam. Muslims are innocent, but they carry a deadly virus.

Dissention Prohibition

“Why didn’t more people leave?” Osherow asks. “Once inside the People’s Temple, leaving was discouraged; defectors were hated. Nothing upset Jim Jones so much; people who left became the targets of his most vitriolic attacks and were blamed for any problems that occurred. One member recalled that after several teen–age members left the Temple, ‘We hated those eight with such a passion because we knew any day they were going to try bombing us. I mean Jim Jones had us totally convinced of this.’”[369]

A Muslim can’t hate anyone more than the apostates. Apostates, freethinkers, and critics are threatened and killed. Muslim dissenters are accused of blasphemy and lynched or executed. This comment was left in my blog by a Muslim. Notice the intensity of his rage. “Mr Ali sena ..... I wish that if i can get you some time in my life, and i promise to god i will killl you , kill you an kill you.” It is not that this person does not know how to write in English. Blood rushes to their head and somehow they forget how to write. Muslims can hate no one more gutturally than the apostates. I know this makes you Jews out there envious. But sorry, not even the Jews can beat that.

Osherow writes, “Defecting became quite a risky enterprise, and, for most members, the potential benefits were very uncertain. Escape was not a viable option. Resistance was too costly. With no other alternatives apparent, compliance became the most reasonable course of action. The power that Jim Jones wielded kept the membership of the People’s Temple in line, and the difficulty of defecting helped to keep them in.”

The Quran makes it clear that apostasy is not accepted. “*If you renounced the faith, you would surely do evil in the land, and*

violate the ties of blood. Such are those on whom God has laid His curse, leaving them deaf and sightless… . Those who return to unbelief after God's guidance has been revealed to them are seduced by Satan and inspired by him…" (Q. 47:23–28) Here Muhammad is promising Divine chastisement for the apostates, along with punishment in this world. Bukhari reported, "Allah's Apostle said, 'The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse, and the one who reverts from Islam (apostate) and leaves the Muslims.'" [370]

Another hadith says a few apostates were brought to Ali and he burned them. When the news of this brutality reached Ibn 'Abbas, he said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"[371]

The Power of Persuasion

What attracted people to join Jones's church in the first place? Let us analyze this question and compare it to what attracts new converts to Islam.

Osherow credits Jones's charismatic personality to his oratory power, aided by his genius in manipulating people who were most vulnerable. With promises and carefully honing his presentation to appeal to each specific audience he would easily win their hearts and imagination. In the words of Cicero "Nothing is so unbelievable that oratory cannot make it acceptable."

Muhammad was fully aware of the power of oratory. He believed that "in eloquence there is magic"[372] and used to say: "Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)."[373]

Elsewhere he bragged, "I have been given the keys of eloquent speech and given victory with terror."[374] He used the power of oratory for persuasion, and terror for intimidation.

Osherow writes, "The bulk of the People's Temple membership was comprised of society's needy and neglected: the urban poor, the black, the elderly and a sprinkling of addicts and ex-convicts."[375]

Compare that to the early followers of Muhammad in Mecca. They were mostly poor, disfranchised slaves, rebellious youths, and a few disa9ected women. He told the slaves to rebel against their masters. To the youths he said, disobey your

parents and follow me. He spoke of social equality and the brotherhood of all the believers, and the exclusion of disbelievers. He promised great rewards in the afterlife for those who where harsh to his detractors. He brought sedition and discord.

The three historians, Tabari, Ibn Sa'd, and Ibn Ishaq agree that only a few converted to Islam out of faith. The majority converted for greed and for a share in the booty. Nonetheless, irrespective of their intent, they made Muhammad victorious. The companions of Muhammad, the *Salafs*, were not holy men. They were a bunch of ruffians, thugs, raiders, highway robbers, and murderers. Today's devout Muslims are no di9erent. Those who are more devoted are more dangerous.

Claims of Grandiosity

Cult leaders have megalomaniac personalities. Both Jim Jones and Muhammad had hyper–inflated egos. To attract new members, Jones held public services in various cities. Leaflets distributed read, "*Pastor Jim Jones… Incredible! Miraculous! Amazing! The Most Uniq ue Prophetic Healing Service You've Ever Witnessed! Behold the Word Made Incarnate In Your Midst!* "[376]

Muhammad made many lofty claims about himself. His sock puppet deity oft praised him glowingly.

> *We sent you not, but as a Mercy for all creatures.* (Q.21:107) *And surely you [Muhammad] have sublime morals.* (Q.68:4) *Indeed in the Messenger of Allah you have a good example to follow.* (Q.33:21)
> *Verily this is the word of a most honorable Messenger.*
> (Q.81:19)
> *But no, by the Lord, they can have no (real) faith, until they make you judge in all disputes between them, and ßnd in their souls no resistance against your decisions, but accept them with the fullest conviction.* (Q. 4:65)

The last verse makes it clear that Muhammad was seeking absolute obedience and frowned at any criticism or disagreement.

Osherow writes:

> Members learned to attribute the apparent discrepancies between Jones's lofty pronouncements and the rigors of life in the People's Temple to their personal inadequacies rather than blaming them on any fault of Jones. As ex–member Neva Sly was quoted: 'We always blamed ourselves for things that didn't seem right.'[377] A unique and distorted language developed within the church, in which 'The Cause' became anything that Jim Jones said.[378] Ultimately, through the clever use of oratory, deception, and language, Jones could speak of death as 'stepping over,' thereby camouflaging a hopeless act of self–

> destruction as a noble and brave act of ‘revolutionary suicide,’ and the members accepted his words.

This is so typical in Islam, where the believers volunteer to take the blame for anything that goes wrong and credit Allah for everything that goes right. Also, notice the incredible similarity between the followers of Muhammad and those of Jim Jones in their approach to death.

The origin of the statement “we love death more than you love life,” with which Osama Bin Laden began his infamous letter to America is to be found in the Battle of Qadesiyya in the year 636, when the commander of the Muslim forces, Khalid ibn Walid, sent an emissary with a message from Caliph Abu Bakr to the Persian commander, Khosrau. The message stated, “You [Khosrau and his people] should convert to Islam, and then you will be safe, for if you don’t, you should know that I have come to you with an army of men that love death, as you love life.” This account is recited in today’s Muslim sermons, newspapers, and textbooks.

Claim to S ecret Knowledge

Cult leaders try to impress their followers by performing miracles and claiming to have the knowledge of the unknown. Jim Jones performed many miracles. Among them was his ability to reveal something about the new members or the guests that no one except them knew. To perform this "miracle" he would send one of his confidants beforehand to search the belongings of the guest, go through his private letters or eavesdrop on their conversations and inform him of their findings. Then he would surprise them with his "secret knowledge" about them.

Muhammad did the same. He had spies everywhere and when tipped o9, he would claim "Gabriel informed me..."

In Chapter Two, I discussed the scandal of Muhammad's sexual a9air with Mariyah, Hafsa's reaction to it, and Muhammad's oath to prohibit that slave girl to himself, which he later broke, thanks to Allah's intervention. Relevant to our discussion is the verse that followed that incident. This verse talks about Muhammad ordering Hafsa not to reveal the secret of his sexual a9air with Mariyah to anyone. Unable to keep her mouth shut, Hafsa, divulged the secret to Aisha. Muhammad became outraged. It does not take a lot of intelligence to know that if the secret was out, Hafsa must have spoken. However, Muhammad claimed that it was Allah who informed him that Hafsa had disobeyed him. "*And when the prophet secretly communicated a piece of information to one of his wives— but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.*" (Q.66:3)

The whole story is ludicrous. The maker of the Universe first takes the role of a pimp to procure sex for his prophet, with the woman he lusts for. Then he gossips and informs him about what his wives said behind his back. There is no point in discussing the silliness of this story. It only shows what kind of god was his deity. The point is that Muhammad claimed to have received information from Allah when the fact that Hafsa had divulged his secret was quite obvious.

This is how the cult leader manipulates people.

Performing Miracles

What is surprising is that the followers often become willing collaborators of the leader's scams.

Jeanne Mills, a former cult member, wrote about Jim Jones's miracle of multiplying the food:

> There were more people than usual at the Sunday service, and for some reason the church members hadn't brought enough food to feed everyone. It became apparent that the last fifty people in line weren't going to get any meat. Jim announced, 'Even though there isn't enough food to feed this multitude, I am blessing the food that we have and multiplying it just as Jesus did in Biblical times.'
>
> Sure enough, a few minutes after he made this startling announcement, Eva Pugh came out of the kitchen beaming, carrying two platters filled with fried chicken. A big cheer came from the people assembled in the room, especially from the people who were at the end of the line.
>
> The "blessed chicken" was extraordinarily delicious, and several of the people mentioned that Jim had produced the best–tasting chicken they had ever eaten.
>
> One of the men, Chuck Beikman, jokingly mentioned to a few people standing near him that he had seen Eva drive up a few moments earlier with buckets from the Kentucky Fried Chicken stand. He smiled as he said, "The person that blessed this chicken was Colonel Sanders."
> During the evening meeting Jim mentioned the fact that Chuck had made fun of his gift. "He lied to some of the members here, telling them that the chicken had come from a local shop," Jim stormed. "But the Spirit of Justice has prevailed. Because of his lie Chuck is in the men's room right now, wishing that he was dead. He is vomiting and has diarrhea so bad he can't talk!"

> An hour later a pale and shaken Chuck Beikman walked out of the men's room and up to the front, being supported by one of the guards. Jim asked him, "Do you have anything you'd like to say?"
>
> Chuck looked up weakly and answered, "Jim, I apologize for what I said. Please forgive me."
>
> As we looked at Chuck, we vowed in our hearts that we would never question any of Jims "miracles," at least not out loud. Years later, we learned that Jim had put a mild poison in a piece of cake and given it to Chuck. [379]

Now, to perform this "miracle" Jones had to rely on the collaboration of Eva. Why would this woman, knowingly participate in such a scam? Cultists are willing participants in self deception. There are similar miracles attributed to Muhammad. In one hadith, a Muslim claims to have witnessed the following miracle. "I saw Allah's Apostle when the 'Asr (evening) prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle. He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).[380] In another hadith we are told that Muhammad multiplied the bread.[381] Elsewhere we read he struck a huge solid rock with his spade and the rock became like sand.[382] Or, he blessed a meal that was barely enough for four or five and with it fed an army.[383]

There are dozens of miracles attributed to Muhammad. Most of them were claimed by himself. They are miracles that no one but he saw. One such miracle is his claim to have spent a night in the town of the jinns. In another place he said that a group of jinns in Medina had embraced Islam.[384] In one fantastic story that I quoted in Chapter Two, was his claim that

he struggled with Satan and subdued him. His famous story of Mi'raj is recorded even in the Quran.

These stories were either hallucinations or concocted to impress the gullible. Ibn Sa'd quotes a story narrated by Abu Rafi, one of the believers, who said that one day Muhammad visited him and he killed a lamb for dinner. Muhammad liked shoulder so he served him one. Then he asked for another and when he finished, he asked for another. [How much appetite he had?] Abu Rafi said, "I gave you both shoulders; how many shoulders does a lamb have?" to which Muhammad responded, "Had you not said this, you could give me as many shoulders as I had asked."[385]

Despite such outlandish claims, when challenged by the sceptics, the self anointed prophet repeatedly denied being able to perform miracles. He admitted that although other prophets were given the power to perform miracles, his only miracle was the Quran. "The Prophet said, There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me." [386]

So, why would the believers insist to falsely attribute miracles to their prophet? Once people become convinced of the truth of a faith, they justify everything including lies. People with strong faith, willingly lie, participate in fraud, abuse others and even kill, if necessary, to support their belief. The "cause" to them is so important that it overshadows every other consideration. When people become so convinced of the truth of a cause that they are willing to die for it, then to lie and to kill for it becomes a synch. The end justifies the means. Pascal, the French philosopher and mathematician wrote, "Men never do evil so completely and cheerfully, as when they do it from religious conviction." History is witness to the truth of Pascal's

words. Much crime has been perpetrated in the name of religion. Faith blinds and absolute faith blinds absolutely.

Imam Ghazzali's[387] authority in Islam is indisputable. He said: "When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible".[388]

Kasindorf wrote, "Jim Jones skillfully manipulated the impression his church would convey to newcomers. He carefully managed its public image. He used the letter-writing and political clout of hundreds of members to praise and impress the politicians and press that supported the People's Temple, as well as to criticize and intimidate its opponents."[389]

If any newspaper writes something that Muslims find objectionable, thousands of them flood the offices of the editor to voice their complaint. They will continue with their harassment until an apology is issued publicly and the edition is withdrawn. How can we forget the riots and killing of innocent people when the Danish newspaper, Jyllands-Posten, published a few cartoons of Muhammad, or when Pope Benedict X VI quoted a Byzantine emperor who said, "Show me just what Mohammed brought that was new?"[390]

Distrust of O utsiders and S elf – Blame

Osherow writes: “Jones inculcated a distrust of any contradictory messages, labeling them the product of enemies. By destroying the credibility of their sources, he inoculated the membership against being persuaded by outside criticism.”

This is also typical of Muslims, who accuse their critics of being Zionists and/or paid agents of “the enemies of Islam.” Now there is nothing wrong in being a Zionist, considering the fact that the most despicable people are anti–Zionist and vice versa, but to Muslims this is an insult. The critics of Islam are sued, vilified, harassed and attacked *ad hominem,* but never contested logically. A group of Muslim “intellectuals” wrote a rebuttal to the Pope’s speech, knowing well that after the mayhem that their brethren caused, there will be no response from the Ponti9. Will a Muslim ever write a rebuttal to this book? Don’t hold your breath. In fact, if they read this book chances are that they will leave Islam.

“In Jonestown,” writes Osherow, “any contradictory thoughts that might arise within members were to be discredited. Instead of seeing them as having any basis in reality, members interpreted them as indications of their own shortcomings or lack of faith.” This is so typical of Muslims who although they realize that their lives are a living hell and their countries are in shambles, blame themselves and their lack of adherence to “true Islam” for their miseries, when Islam is the source of most of their pains.

Unbounded Devotion

Jim Jones created an atmosphere of total domination and control. Osherow says, “Analyzing Jonestown in terms of obedience and the power of the situation can help to explain why the people acted as they did. Once the People’s Temple had moved to Jonestown, there was little the members could do other than follow Jim Jones’s dictates. They were comforted by an authority of absolute power. They were left with few options, being surrounded by armed guards and by the jungle, having given their passports and various documents and confessions to Jones, and believing that conditions in the outside world were even more threatening. The members’ poor diet, heavy workload, lack of sleep, and constant exposure to Jones’s diatribes exacerbated the coerciveness of their predicament; tremendous pressures encouraged them to obey.”

We know that Muhammad was not pleased with those who deserted him. As we can see, there is little di9erence between Muhammad’s way of thinking and Jones’s. However, it would be a mistake to assume that cultists stay only because they are coerced physically. Psychological coercion is much more powerful and long lasting. The victims become willing, even grateful participants in their own abuse and enslavement.

Osherow writes, “By the time of the final ritual, opposition or escape had become almost impossible for most of the members. Yet even then, it is doubtful that many wanted to resist or leave. Most had come to believe in Jones. One woman’s body was found with a message scribbled on her arm during the final hours: ‘Jim Jones is the only one.’[391] They seemed to have accepted the necessity, and even the ‘beauty’ of dying. Just before the ritual began, a guard approached Charles Garry, one

of the Temples hired attorneys, and exclaimed, 'It's a great moment… we all die.'"[392]

A survivor of Jonestown, who happened to be away at the dentist, was interviewed a year following the deaths: "If I had been there, I would have been the first one to stand in that line and take that poison and I would have been proud to take it. The thing I'm sad about is this: that I missed the ending."[393]

What is it that drives normal people to these extremes? Once people accept someone as a divine being, they become the extension of his psychopathic mind, and willful participants in their own abuse. The victim and victimizer merge. A symbiosis of sadomasochistic co-dependency is created where the victim wants to be victimized. The cultist wants to prove his devotion by showing how much he is willing to be abused and accept all hardships joyously. Several early followers of Muhammad were youths from well to do families. They left all that comfort and slept in the mosque. In the early days of Immigration, before Muhammad's raids became successful, they often slept with no food in their stomach. They vied with each other to show their love for their leader. In one hadith we read, "Allah's Apostle came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing)."[394]

Muhammad encouraged this cultic devotion. One hadith says, "Ali was su9ering from eye-trouble, so the Prophet applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment."[395]

Muhammad could not cure his own ailments. He was in constant physical pain. However, he wanted his follower to believe that his saliva had curative power. It is also likely that in some instances it worked. It is called placebo e9ect. Faith

heals. The object of faith is not important. Many Iranians used to claim that they were healed by praying at the tomb of Khomeini. That man was a mass murderer.

Isolationism

Osherow describes isolationism as “the aspect of Jonestown that is perhaps the most troubling.” He says, “To the end, the vast majority of the People’s Temple members believed in Jim Jones. External forces, in the form of power or persuasion, can exact compliance. But one must examine a di9erent set of processes to account for the members internalizing those beliefs. Although Jones’s statements were often inconsistent and his methods cruel, most members maintained their faith in his leadership.”

Muhammad was unable to perform miracles. His awareness was rudimentary. His teachings were prosaic. He did not have any secret knowledge. And as we can see from the Quran, his revelations were asinine. What his followers saw in him that they were ready to sacrifice everything for him?

One explanation is provided by Osherow. He wrote, “Once they were isolated at Jonestown, there was little opportunity or motivation to think otherwise; resistance or escape was out of the question. In such a situation, the individual is motivated to rationalize his or her predicament; a person confronted with the inevitable tends to regard it more positively. For example, social psychological research has shown that when children believe that they will be served more of a vegetable they dislike, they will convince themselves that it is not so noxious,[396] and when a person thinks that she will be interacting with someone, she tends to judge a description of that individual more favorably.”[397]

Cult leaders often barricade their followers in order to reduce their contact with the outside world. Jim Jones built his own town in the jungles of Guyana and named it after himself,

"Jonestown." Muhammad chose Yathrib as his compound, killed and expelled those who did not accept him and renamed it to *Medinat ul–Nabi* (Prophet's town). In Medina, he corporally punished, publicly humiliated and assassinated anyone who defied his authority. Medinat ul Nabi was very much like Jonestown. Muhammad was the absolute authority. Any dissent was severely punished. Once a person entered that town, going back was virtually impossible.

Ibn Abi Sarh was a scribe of Muhammad. He was more educated than his prophet. He often would correct his "revealed" verses and suggest better wordings. Muhammad accepted his suggestions. Ibn Abi Sarh realized that the Quran is not revealed and that Muhammad was making the verses up. He escaped to Mecca and told everyone about his finding. When Muhammad conquered Mecca, despite having given assurances of amnesty to everyone under the condition that they surrender, he ordered the beheading of Ibn Abi Sarh. Ibn Abi Sarh was spared thanks to Othman's intercession and Muhammad's inability to communicate properly his wishes through signals. When Othman pleaded with Muhammad to not kill his foster brother, Muhammad remained silent. His companions assumed that he has agreed and Othman took Ibn Abi Sarh away. After they left, Muhammad complained that he did not wish to turn down the request of Othman, but he had hoped his companions would kill his foe. Talk about hypocrisy!

Ibn Ishaq explains, "The reason he ordered him to be killed was that he had been a Muslim and used to write down revelation. Then he apostatized and returned to Quraish [Mecca]
… He was to be killed for apostasy but was saved through Othman's intercession."[398]

The atmosphere in Medina was tense. Islam and Jihad had become the focus of the lives of everyone. People had lost every vestige of privacy and private life. They had to go to the mosque

and pray in congregation, not once or twice, but five times a day. Their lives were changed. There was no work. They had become marauders — constantly raiding, plundering, and waging war.

There is a hadith which shows the level of coercion that Muhammad exerted to make people comply. He is reported saying, *"I thought that I should order the prayer to be commenced and command a person to lead people in prayer, and I should then go along with some persons having a fagot of fuel with them to the people who have not attended the prayer (in congregation) and would burn their houses with ßre."* [399]

In this hadith Muhammad is expressing his wish to burn the houses of those who were not attending the mosque, with their occupants inside. One does not have to be a psychologist to see he was not sane. Despite that his followers did not object and did not desert him, not because all of them were incapable of seeing the monstrosity of his thoughts, but because expressing theirs, freely, was out of question.

He actually did burn a mosque with all the people inside it. Muslims of Zarrar (a place close to Medina) had built a mosque. They invited him to come and bless it. He told them that he would come after the raid of Tabuk. When he returned from Tabuk some malicious people told him that the Muslims of Zarrar had invented their own version of Islam and were not following the Islam of the Prophet. Muhammad did not try to investigate. He ordered his men to burn the mosque will the worshippers inside. Then he revealed a verse to justify his hideous crime. "*And there are those who put up a mosq ue by way of mischief and inßdelity – to disunite the Believers – and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.*" (Q.9:107)

Life in Medina had completely changed. Prior to the arrival of Muhammad, the people of Yathrib were farmers, artisans and tradesmen. The bulk of the industry was in the hands of the Jews, who were educated and prosperous. The Arabs were illiterate, lazy, and indolent. They had few skills and worked for the Jews. When the Jews were exterminated, the city changed drastically. There were no more businesses where people could work and earn a livelihood. The economy of the town had collapsed altogether. The citizens relied entirely on plunder for their sustenance. By this time, there was no going back. They had become dependent on Muhammad and the spoils of his raids. Even those who did not believe in him, like Abdullah ibn Ubbay and his followers, used to take part in his raids, not because they wanted to support Islam, but because marauding had become their only source of income. Like the members of People's Temple, Muslims in Medina were confronted with an inevitable situation, which in turn led them to accept their condition more favorably.

The Arab population of Medina were ignorant, impoverished, and a superstitious lot. For them, even owning one camel and one robe was considered wealth. They worked as journeymen for the Jews. Several hadiths report that their first wealth, or as the Quran delicately terms it, their "bounty of Allah," was acquired through looting. There was also plenty of sexual booty. Women captured in wars provided an added incentive for the believers, particularly the Immigrants who were mostly young and single.

Once the Jews were killed and banished the impoverished Arabs of Medina had no alternative but to enlist in Muhammad's army. The main incentive for these early believers to sally forth in jihad was wealth and sex. Isolationism and group pressure made them accept things that they would have otherwise considered objectionable, and even abhorrent. An isolated group controlled by a charismatic cult leader, sects its

own laws. The norms of the outside world do not apply there. What the leader says and does becomes the standard. He defines what is moral, ethical, right, and wrong.

Gradual Absorption

The life of a believer is an arduous life of constant inner battle and mindless religious rituals. They submit to this life gradually. Osherow says, “A member’s involvement in the Temple did not begin at Jonestown, it started much earlier, closer to home, and less dramatically. At first, the potential member would attend meetings voluntarily and might put in a few hours each week working for the church. Though the established members would urge the recruit to join, he or she felt free to choose whether to stay or leave. Upon deciding to join, a member expended more e9ort and became more committed to the Peoples Temple. In small increments, Jones increased the demands made on the member, and only after a long time did he escalate the oppressiveness of his rule and the desperation of his message. Little by little, the individual’s alternatives became more limited. Step by step, the person was motivated to rationalize his or her commitment and to justify his or her behavior.”

The ex–converts to Islam report similar experiences. As they become more involved, the bar of expectations is raised gradually. At first women are told that it is not mandatory to cover their hair, but it would be meritorious to do so. New believers are asked to refrain from certain foods, eat halal, perform the obligatory prayers, fast and give zakat – minor requirements that can be easily observed. Gradually, they are introduced to the virtues and rewards of jihad. Because the newcomers are eager to belong and be accepted in the group, they strive to outperform the born Muslims and as the proverb goes, become “more catholic than the Pope.”

The most dangerous Muslims in America are the black converts to Islam, according to a poll by the Pew Research

Center. “Fully 28 percent of U.S.–born black Muslim respondents said “suicide bombings and other violence against civilians can be justified sometimes or at least in rare cases. That compares with 9 percent of foreign–born Muslims who hold the same view. Pew also found that 11 percent of black Muslims living in the U.S. have a favorable opinion of al–Qaida – more than double the share of U.S. Muslims overall who hold that view.”[400]

The indoctrination is so gradual that the converts feel they are undergoing these changes voluntarily. They finally end up doing things that they thought they would never do. An American born ex–Muslim woman told me that when she first saw a group of Muslim women, all covered in black veil, she laughed and felt sorry for them. Eventually she converted to Islam and started wearing the strictest form of veils that covers even the eyes (*neq ab*). I came to know this lady online because she had created an Internet site to promote Islam. Her favorite pastime was to malign me and tell other Muslims not to read my articles. However, she read them. Finally she came to her senses and left Islam. She explained how she had been sucked into Islam to the extent that at one point she asked her non– Muslim husband to convert to Islam and take another wife.

I have met Muslim women (virtually) who had become so brainwashed that they defended Muhammad’s saying that women are deficient in intelligence and inferior. Paradoxically, at the same time, they were convinced that Islam liberates women. Faith can be a mind–numbing narcotic.

Those who convert to Islam, in a short time will start disliking the Jews and then their own country. They are fed with conspiracy theories and soon they will find themselves hating their non–Muslim parents and distancing themselves from their unbelieving friends. Eventually, they may seek the ultimate Islamic bliss: martyrdom.

A Canadian who converted to Islam, after apostatizing wrote of his experience:

> An unadulterated Islam was difficult for the ku9aar (unbelievers) to digest so deviants evidently had a higher success rate in their propagation of Islam (da'wah) as they modified principles "to suit the nafs" (carnal self) of recipients. The moderate and sanitized version of Islam that initially brought me to conversion had to be reassessed. Through the local masjid (mosque), always available was a handshake and anticipated hug. This was a comfort unavailable at home, especially from a mother always unsatisfied with my performance and father unconcerned with my progress. Encouraged by my Muslim brothers, I desired to excel in my religion; possibly get married, master the Arabic language and be a mujaahid (partaker in jihaad) and shaheed (martyr).
>
> Reverts to Islam, ever so gullible and naive, were easily susceptible to the prevalent dysfunctional behaviour and propaganda infecting most Muslim societies. By striving not to conform to the ku9aar, we duly had to be ignorant by circumnavigating anything unislamic. One revert declared that Osama bin Laden was better than "a million George Bushes,' and 'a thousand 'Tony Blairs' simply because he's a Muslim. Arrogantly speaking, we Muslims were 'the best of peoples ever raised up for mankind.' (3:110) So, when an atrocity occurred that was obviously committed by Muslims in the name of Allah, my fellow brothers and sisters were complacent. We obsequiously forsook the human rights violations in Muslim countries, even when the victims were Muslims. The conspiracy theories widespread in my Muslim society were outright delusion. Not even the moderate Muslims, who neglected salaat and committed zinaa (illegal sex; fornication, adultery, etc.), could accept the Muslim identities of the 9/11 pilots. As my Afghani classmate remarked, 'It was the Jews!' When the opportunity arose for self–criticism, inevitably, we instead blamed the Jews, our favorite scapegoat. Homogenizing oneself into the Islamic ummah was ostensibly clinched if one supported the latest Arab– Muslim agenda, grew an outstanding beard, expressed hatred for the Jews, uttered the word 'bid'ah' (denouncing the modernists) occasionally, and repudiated the modern state of Israel. We proudly acknowledged the jihaad, yet acted stupid if questioned by a kaafir and responded to their accusations with, for example, 'How do you know it was done by Muslims? Where is the evidence?' Although they were not blind to the videotaped confessions by boasting Muslim terrorists, they chose to be. Not all Muslims were terrorists, although it was unequivocally but agonizingly true that most terrorists were Muslims. If some Americans or Jews died, there was sympathetic joy and I observed this particular behavior genially absorbed by one Muslimah just five

years old. Reverts hopelessly adopted a rigid interpretation of Islam taught by immigrants from oppressive theocracies that incarcerated ijtihaad (free discussion) to keep freethinking and dissent criminal and their rule immutable.[401]

John Walker Lindh, was a young man who went to Afghanistan to serve in al Qaeda and kill American soldiers. He did not become a terrorist overnight. John's interest in Islam began when he was just 12 years old. His mother took him to see Spike Lee's film, *Malcolm X*. She said, "He was moved by a scene showing people of all nations bowing down to God."[402]

No one cared or knew enough to warn this young man of the dangers of Islam. Time Magazine wrote, " John's parents were pleased to see that their son had found something that moved him. And at a time when other parents they knew were coping with their kids' experimentation with drugs, booze, and fast driving, it all seemed fairly innocent. Marilyn (John's mother) would drop young John off at the mosque for Friday prayers. At the end of the evening, a fellow believer would drive John home."[403]

The tolerant American society also did not see anything wrong or alarming about a young American converting to Islam. He would stroll with his awkward Islamic outfit up and down the streets, and the good American folks did not get especially worked up. "It was just another kid experimenting with his life, with his spiritual side, certainly nothing to fear or loathe," wrote Time Magazine.

Cults are a lot more dangerous than drugs, booze, and fast driving. Instead of investigating the truth about Islam, John's father allowed himself to be fooled by what he defined as the "Islamic custom of hospitality for fellow believers," which in itself is a giveaway of its cultic nature. "Islamic hospitality" is a

mask. Cultists are exceptionally friendly towards those whom they want to woo to their faith or from whom they want to gain concessions. Once they no longer need you they step over you and oppress you as they do to minorities among them. Muslims are all smiles in for the media. Then the laugh at how they fooled the journalists.

Unbeknownst to his parents, this impressionable teenager was gradually becoming brainwashed and indoctrinated into hating his country. Time magazine quoted, a language teacher in Yemen who said, "Lindh came from the U.S. already hating America." The magazine writes: "Lindh's correspondence from Yemen evinces an ambivalence toward the U.S. In a letter to his mother dated Sept. 23, 1998, he refers to the bombing of the
U.S. embassies in Africa the previous month, saying the attacks 'seem far more likely to have been carried out by the American government than by any Muslims.'"

Non–Muslims are becoming familiar with the Islamic tactic of committing the crime and blaming the victim. Well known is the fantastic story of "4000 Jews not showing up for work on the fateful morning of 9/11/2001." This conspiracy theory blames the CIA and the Mossad for what Bin Laden boastfully claimed as his victory. This boy was gradually led to believe that Islam is the only real religion. He tried to learn it and practice it with sincerity and eagerness. He studied and memorized the Quran. In his notebook he wrote, "We shall make jihad as long as we live."[404] This origin of this sentence is attributed to the companions of Muhammad, who while digging the trench around Median, sang, "We are those who have given a pledge of allegiance to Muhammad that we will I carry on Jihad as long as we live." (Bukhari 4.52.88)

Once a Muslim, John Walker Lindh entered in Muhammad's narcissistic bubble universe. On the one hand he denied that

9/11 was the work of Muslims and on the other hand he was vowing to make jihad as long as he lives.

John cut himself from the rest of his countrymen. According to the Quran, Muslims are not supposed to make friends with unbelievers. (Q.9:23) They are asked to fight those who do not believe (Q.9:29) and murder them. (Q.9:123)

When John wrote to his mother after the U.S. presidential election in 2000, he referred to George W. Bush as “your new President” and added, “I’m glad he’s not mine.” A Muslim cannot accept the rule of unbelievers. He must disobey them, fight against them, and endeavor to kill them. (Q.25:52)

John Walker Lindh and many other young people who have fallen prey to Islam are victims of political correctness. There are also those who, perhaps for personal gain, deliberately deceive the public.

As required summer reading for his first–year students, Prof. Michael Sells of the University of North Carolina compiled a book titled Approaching the Quran where according to his own statement the “nice” teachings of the Quran, pertaining to the early Meccan period were handpicked and published. He left out the violent and gory verses that churn the stomach. Why? Why teach half–truth? It is not hard to see that the goal was to deceive the alumni and make Islam look benign. Similar deception can be seen in the works of Karen Armstrong, John Esposito, and a host of other “experts” of Islam.

Why these people deliberately hide the truth? Do they do this out of ignorance or is something more sinister going on? People are hoodwinked. Innocent people fall into the trap of Islam and are victimized. Aren’t these deceivers responsible? Are we supposed to believe that Armstrong who has left Christianity can’t see that Islam is not only a bad copy of

Judaism, but also evil? What does she find attractive in Islam that she talks about it so glowingly?

Once people convert to a cult, they enter an underworld of illusions, ignorance, and fear, where fantasy takes the form of reality and evil is perceived as divine. Their values disintegrate and they enter into a twilight zone where wrong and right become blurred. Islam unfolds like a creeping paralysis, slowly corrupting minds and spirits, until it produces the best of all Muslims, the jihadi.

Osherow gives a thorough psychological explanation of this phenomenon.

> According to dissonance theory, when a person commits an act or holds a cognition that is psychologically inconsistent with his or her self–concept, the inconsistency arouses an unpleasant state of tension. The individual tries to reduce this 'dissonance,' usually by altering his or her attitudes to bring them more into line with the previously discrepant action or belief. A number of occurrences in the People's Temple can be illuminated by viewing them in light of this process. The horrifying events of Jonestown were not due merely to the threat of force, nor did they erupt instantaneously. That is, it was not the case that something 'snapped' in people's minds, suddenly causing them to behave in bizarre ways. Rather, as the theory of cognitive dissonance spells out, people seek to justify their choices and commitments. Just as a towering waterfall can begin as a trickle, so too can the impetus for doing extreme or calamitous actions be provided by the consequences of agreeing to do seemingly trivial ones. In the People's Temple, the process started with the e9ects of undergoing a severe initiation to join the church, was reinforced by the tendency to justify ones commitments, and was strengthened by the need to rationalize ones behavior.
>
> Once involved, a member found ever–increasing portions of his or her time and energy devoted to the People's Temple. The services and meetings occupied weekends and several evenings each week. Working on Temple projects and writing the required letters to politicians and the press took much of one's 'spare' time. Expected monetary contributions changed from 'voluntary'

donations (though they were recorded) to the required contribution of a quarter of one's income. Eventually, a member was supposed to sign over all personal property, savings, social security checks, and the like to the Peoples Temple. Before entering the meeting room for each service, a member stopped at a table and wrote self–incriminating letters or signed blank documents that were turned over to the church. If anyone objected, the refusal was interpreted as denoting a 'lack of faith' in Jones. Each new demand had two repercussions: In practical terms, it enmeshed the person further into the People's Temple web and made leaving more difficult; on an attitudinal level, it set the aforementioned processes of self–justification into motion. As Mills (1979) describes: 'We had to face painful reality.Our life savings were gone. Jim had demanded that we sell the life insurance policy and turn the equity over to the church, so that was gone. Our property had all been taken from us. Our dream of going to an overseas mission was gone. We thought that we had alienated our parents when we told them we were leaving the country. Even the children whom we had left in the care of Carol and Bill were openly hostile toward us. Jim had accomplished all this in such a short time! All we had left now was Jim and the Cause, so we decided to buckle under and give our energies to these two .'"

The same could be said of the early Muslims. Those who followed Muhammad to Medina had nothing to fall back on. They had no jobs and no homes. Muhammad had asked the Ansar [Helpers, the believers native to Medina] to accommodate the Immigrants and share whatever they had with them. This, of course, was not an easy life for either party. There is a curious story of an Ansar o9ering his wife to an Immigrant.

Abdur Rahman bin Auf said, when we came to Medina as emigrants, Allah's Apostle established a bond of brotherhood between me and Sa'd bin Ar–Rabi'. Sa'd bin Ar–Rabi' said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' A few days later,

> ‘Abdur Rahman came having traces of yellow (scent) on his body. Allah’s Apostle asked him whether he had got married. He replied in the affirmative. The Prophet said, ‘Whom have you married?’ He replied, ‘A woman from the Ansar .[405]

Muslims quote this story to brag how Muhammad had fostered brotherhood among believers, but it also shows how they had been overcome with zealotry. They disregarded their own privacy and even the sanctity of their marriage. Their freedom and their independence were all but gone. In most cases, they willingly relinquished their independence. Those who could see the problem did not dare to talk about it. The Immigrants could not go back. No one could complain. Anyone could be an informer. They could be assassinated as there was no dearth of zealot believers who would happily kill an uppity fellow believer. Those who could see the problem had no other option but to buckle under and play along.

In one hadith we read:

> A blind man had a slave–woman who used to abuse the Prophet and disparage him. …So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet was informed about it. He assembled the people called on the man to explain why he committed such horrendous murder. The man stood up while trembling and said: ‘I am her master; she used to abuse you and disparage you. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparageyou. So I took a dagger, put it on her belly and pressed it till I killed her.’ Thereupon the Prophet said: ‘Oh be witness, no retaliation is payable for her blood. ’[406]

This man committed double murder and all he had to say to go free was that his victim had insulted the Prophet. In such an atmosphere of terror, how could anyone disagree with Muhammad? What if this man was lying to avoid a deserved punishment? The message that Muhammad wanted to send was clear: Don't dare to insult me or you will be killed. One can only imagine how many murderers have walked away with this alibi. Today, in Islamic countries, minorities are killed over personal disputes and all that the killer has to say is that the victim insulted the Prophet and walk free or get a lenient sentence.

Pakistan has become a madhouse. Salman Taseer, a prominent politician who fought for human rights and against the blasphemy law was gunned down by his own bodyguard. His murderer said he wanted to teach an apostate a lesson. He became a national hero to the majority of Pakistanis, who kissed and garlanded him and prominent lawyers showered him with rose petals.

Section 295–C of Pakistan's Penal Code says: "Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly defiles the sacred name of the Holy Prophet Muhammad shall be punished with death and shall also be liable to a fine."

Muhammad was so desperate and keen to enforce respect for himself that when a group of Arabs came to visit him and did not pay him the reverence that he thought he was entitled to, he made his deity say, "*O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. Those that lower their voices in the presence of Allah's Messenger, their hearts has Allah tested for piety: for them is Forgiveness and a great Reward. Those who shout out to thee from*

without the inner apartments – most of them lack understanding." (Q.49:2–4)

The evolution from being a moderate Muslim to becoming a terrorist is gradual and often imperceptible. New converts are taught the "beauties of Islam." They are told that Islam is an easy religion, of peace and equality and the worship of a single God. They are led to believe that Islam is accepting of other religions, especially Judaism and Christianity, and only disagrees with the believers of these religions in that they have corrupted their faith. They are then led to believe that Islam is the only religion that has remained pristine. Consequently, it is the only true religion accepted by God. Those who don't believe in Islam are rejecting the truth. They are sinners. Eventually they are told that the *Isa* and *Musa* of the Quran are not the same as Jesus and Moses of the Bible. They are told that the people of other faiths are envious of Muslims. They see the truth of Islam but they deny it because their hearts is diseased. They reject Islam out of spite. They are the enemies of Allah. Because of that Allah hates them. It follows that the believers should not love those whom God hates. Only Muslims are brothers. Others are kafir, filthy, and enemies of God.

As the new convert is gradually brainwashed, they develop a sense of victimhood. They lose their own identity and become an anonymous part of the amorphous *ummah*, slaves of Allah. They start seeing the world di9erently. The feeling of "us" versus "them" becomes stronger every day. "They" are the evil ones, the oppressors, the enemies of God. "Us" are the Muslims the oppressed ones, the victims.

It may take very little time for a new convert to be transformed into a fully–fledged terrorist. Gradual indoctrination is the modus operandi in all cults, where the core truth and the real agenda of the cult is concealed and is slowly spoon–fed to the believer.

Demanding Ultimate Sacrifice

What the narcissist ultimately wants is control over life and death. This makes him feels like God. The cult leader becomes so obsessed with obedience that he demands his followers to prove their loyalty by sacrificing everything, including their lives. The cause is a pretext. The Quran o9ers great rewards for martyrs and encourages Muslims to give up their lives.

> Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance from their Lord. They rejoice in the Bounty provided by Allah…the (Martyrs) glory in the fact that on them is no fear, nor have they grieve. They rejoice in the Grace and the Bounty from Allah, and in the fact that Allah suffers not the reward of the Faithful to be lost (in the least). (Q.3:169)

> The Prophet said, "Paradise has one hundred grades which Allah has reserved for the Mujahidin (Muslim fighters) who fight in His Cause."[407]

> The Prophet said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah).[408]

> Our Prophet told us about the message of our Lord that 'Whoever amongst us is killed as a martyr will go to Paradise' Omar asked the Prophet, 'Is it not true that our men who are killed will go to Paradise and theirs (i.e. those of the Pagan's) will go to the (Hell) fire?' The Prophet said, 'Yes.'[409]

Osherow says, "Ultimately, Jim Jones and the Cause would require the members to give their lives. What could cause people to kill their children and themselves? From a detached perspective, the image seems unbelievable. In fact, at first glance, so does the idea of so many individuals committing so much of their time, giving all of their money, and even sacrificing the control of their children to the People's Temple. Jones took advantage of rationalization processes that allow

people to justify their commitments by raising their estimations of the goal and minimizing its costs."

Muhammad convinced his followers that his was the most important cause and that everyone is created for the sole purpose of believing in him and worshiping the god that spoke to him. *"I have only created Jinns and men that they may worship me"* (Q.51:56). According to a hadith *q udsi*, (believed absolutely to be true) the purpose of life is to know Allah and to worship him, made possible only through his messenger Muhammad. Since believing in Muhammad is the sole purpose of the creation of every person, promoting his cause is regarded as the most important endeavor. In this quest, everything, including crime is permissible.

Former Scientologist Amy Scobee, in her interview with Mike Hess Posted on Popeater.com said:

> Something dangerous about Scientology is that they truly believe that they are the "only salvation" for mankind. They therefore consider they can do all sorts of things — even if it breaks the law — because it's "the greatest good" and forwards their overall mission to ensure everyone's future eternity. Crush a critic into silence, lie on national television, beat a sta9 member who is not behaving as you'd like, blackmail people using family disconnection and other threats to keep them in line, use personal information obtained on people to smear their name, hide evidence that could be damning if it were discovered — on and on. They are fanatics about being the ONLY salvation and the end justifies the means .

Osherow writes, "Much as he gradually increased his demands, Jones carefully orchestrated the members' exposure to the concept of a 'final ritual.' He utilized the leverage provided by their previous commitments to push them closer to its enactment. Gaining a 'foot in the door' by getting a person to agree to a moderate request makes it more probable that he

or she will agree to do a much larger deed later, as social psychologists and sales people have found.[410] Doing the initial task makes something that might have seemed unreasonable at first appear less extreme in comparison, and it also motivates a person to make his or her behavior appear more consistent by consenting to the larger requests as well."

Osherow then explains how Jones prepared his followers to commit mass suicide:

> He started by undermining the member's belief that death was to be fought and feared and Jones directed several 'fake' suicide drills. These became tests of faith, of the member's willingness to follow Jones even to death. Jones would ask people if they were ready to die and on occasion would have the membership 'decide' its own fate by voting whether to carry out his wishes. An ex-member recounted that one time, after a while Jones smiled and said, 'Well, it was a good lesson. I see you're not dead.' He made it sound like we needed the
> 30 minutes to do very strong, introspective type of thinking. We all felt strongly dedicated, proud of ourselves. Jones taught that it was a privilege to die for what you believe in, which is exactly what I would have been doing. [411]

Muhammad did not advocate suicide. Instead, he greatly praised martyrdom. The prophet of Allah was more pragmatic than Jones. Suicide was of no use to him. He needed his followers alive so they could raid and plunder and conquer for him. He glorified martyrdom and death on battlefields. The pragmatism of Muhammad can also be appreciated in the fact that while Jones and many other cult leaders committed suicide and died along their followers, Muhammad rarely took an active role in any battle. His personal safety was of paramount importance to him. In this sense he was less insane than many cult leaders.

While any sane person can easily see killing in the name of God is insane, no Muslim can see that. Jihad is a pillar of Islam and any Muslim who disagrees with it is not a Muslim anymore. The term "moderate Muslim" is an oxymoron. No

one can be moderate and subscribe to an ideology that prescribes killing.

Osherow writes, “After the Temple moved to Jonestown, the ‘White Nights,’ as the suicide drills were called, occurred repeatedly. An exercise that appears crazy was a regular, justifiable occurrence for the People’s Temple participant.”

The members of People’s Temple were normal people. They were not insane or crazy. However, since they had placed their intelligence in the hands of a crazy man, they followed him blindly into his madness. The same holds true about Muslims.

Osherow says, “The reader might ask whether this [the fake drills] caused the members to think that the actual suicides were merely another practice, but there were many indications that they knew the poison was truly deadly on that final occasion. The Ryan visit had been climatic, there were several new defectors, the cooks who had been excused from the prior drills in order to prepare the upcoming meal were included, Jones had been growing increasingly angry, desperate, and unpredictable, and, finally, everyone could see the first babies die. The membership was manipulated, but they were not unaware that this time the ritual was for real.”

S elf– J ustifi cation

Osherow explains that under such conditions, people are apt to justify their actions, to comply with what their leader dictates. “A dramatic example of the impact of self– justification,” he wrote, “concerns the physical punishment that was meted out in the People’s Temple. As discussed earlier, the threat of being beaten or humiliated, forced the member to comply with Jones’s orders. A person will obey as long as he or she is being threatened and supervised. To a9ect a person’s attitudes, however, a mild threat has been demonstrated to be more e9ective than a severe threat [412] and its influence has been shown to be far longer lasting.[413] Under a mild threat, the individual has more difficulty attributing his or her behavior to such a minor external restraint, forcing the person to alter his or her attitudes in order to justify the action. Severe threats elicit compliance, but, imposed from the outside, they usually fail to cause the behavior to be internalized. Quite a di9erent dynamic ensues when it is not so clear that the action is being imposed upon the person. When an individual feels that he or she played an active role in carrying out an action that hurts someone, there comes a motivation to justify ones part in the cruelty by rationalizing it as necessary or by derogating the victim by thinking that the punishment was deserved.”[414]

This point is crucial. In Jonestown believers themselves would condemn the non–conforming members, especially their own family, and punish them. Acts of cruelty for normal people are traumatic. To alleviate the pangs of their conscience, they try to rationalize their cruelty by derogating the victim and considering them, deserving of the punishment. Muslims are required to wage war even against their kin. These cruelties are justified and rationalized. Believers are taught that their

harshness against the unbelievers is God's will, and not only acceptable, but will be rewarded.

Jeanne Mills, who managed to defect two years before the Temple relocated in Guyana, begins her account, *Six Years with God* (1979), as follows: "Every time I tell someone about the six years we spent as members of the People's Temple, I am faced with an unanswerable question: If the church was so bad, why did you and your family stay in for so long?" Osherow says, "Several classic studies from social psychological research investigating processes of self–justification and the theory of cognitive dissonance[415] can point to explanations for such seemingly irrational behavior."

Self–justification is what Islam is all about. Muslims commit all sorts of crimes and abuses, and they justify them all.

A story is told of Abu Hudhaifa a young Meccan believer who participated in the battle of Badr while his father was on the opposite side, in the ranks of the Quraish. It is reported that when Muhammad instructed his followers to spare Abbas, his own uncle who was his spy among the Quraish, Hudhaifa raised his voice, "What? Are we to slay our fathers, brothers, uncles, etc., and to spare Abbas? No, verily, but I will slay him if I find him." Upon hearing this impertinent remark, Muhammad became red with anger. He turned to Omar and said, "Oh Omar, Ought the face of the Apostle's uncle to be marked with the sword?" Omar, in his usual sycophantic gesture of loyalty, unshielded his sword and replied, "Let me o9 with his head. By God the man is a false Muslim."[416]

This threat had an immediate e9ect. A dramatic change happened in Hudhaifa and we see him after the battle, a completely subdued and di9erent person. He used to say, "I never felt safe after my words that day." When he saw his father slain and his corpse unceremoniously being dragged to be

dumped into a well, he was overwhelmed and started crying. “What?” asked Muhammad, “Are you saddened for the death of your father?” “Not so, O Allah’s Prophet!” responded Hudhaifa, “I do not doubt the justice of my father’s fate; but I knew well his wise and generous heart, and I had trusted that God would lead him to the faith. But now that I see him slain, and my hope destroyed! — it is for that I grieve.” Muhammad was pleased with his response, comforted and blessed him; and said, “It is well.”[417]

The displeasure of Muhammad at Hudhaifa’s irreverence in defying his authority and the swift reaction of Omar threatening to kill him on the spot, despite him being an early convert were so powerful that Hudhaifa immediately changed his attitude and a day later he even saw the “justice” in his father’s murder. Once Hudhaifa lost his father, in whose killing he had conspired by ganging up with his murderers, there was no going back for him. He had to justify what he had done and rationalize the slaying of his father. Coming to his senses and facing his guilty conscience would have been painfully mortifying. He had to continue in his chosen path and convince himself that Islam is true or face a lifetime of remorse.

Tolstoy said, “Both salvation and punishment for man lie in the fact that if he lives wrongly he can befog himself so as not to see the misery of his position.”[418]

Dissociation from Responsibility

Thousands of ordinary Germans perpetrated horrendous atrocities under the Nazis and became accomplices in the Holocaust. In their trial they defended themselves by saying they were following orders. Yale University psychologist Stanley Milgram decided to put that claim to test. In 1961 he devised a psychological experiment to prove that Eichmann and his accomplices had intent, in at least with regard to the goals of the Holocaust and shared a mutual sense of morality .

He created an electric ‘shock generator’ with 30 switches. The switches were marked in 15 volt increments, ranging from 15 to the lethal 450 volts. The subjects were made to experience 45 volts shock, which was painful. The ‘shock generator’ was in fact phony and would only produce sound when the switches were pressed. Subjects were recruited via a newspaper ad. They were told they were going to participate in an experiment about ‘memory and learning’.

The subject met an ‘experimenter’, the person leading the experiment, and an actor confederate of the experimenter, who posed as another subject.

The two subjects (the real subject and the actor) drew slips of paper to indicate who was going to be a ‘teacher’ and who was going to be a ‘learner’. The lottery was fixed and the real subject would always get the role of ‘the teacher’.

The teacher was shown the learner being strapped to a chair and electrodes were attached to his wrists. The subject was then seated in another room in front of the shock generator, unable to see the learner.

Milgram wanted to know for how long someone will continue to give shocks to another person if they are told to do so, even though they knew they were hurting them.

Remember that the subjects had met the other person, a likable stranger, and that they thought that it could very well be them who were in the learner–position receiving shocks.

The subject was instructed to teach word–pairs to the learner. When the learner made a mistake, the subject was instructed to punish the learner by giving him a shock, 15 volts higher for each mistake.

The learner never received the shocks, but pre–taped audio was triggered when a shock–switch was pressed. The teacher could hear the learner screaming in pain and saying he does not want to participate anymore.

When the subject (teacher) contacted the experimenter, seated in the same room, he would answer with predefined 'prods' ("Please continue", "Please go on", "The experiment requires that you go on", "It is absolutely essential that you continue", "You have no other choice, you must go on"), starting with the mild prods, and making it more authoritarian for each time the subject contacted the experimenter.

If the subject asked who was responsible if anything would happen to the learner, the experimenter answered "I am responsible". This gave the subject a relief and many continued.

During the experiment, many subjects showed signs of distress. Yet although they were uncomfortable doing it, most of them continued with the experiment giving what they believed to be painful and even lethal shocks to the learner.

The conclusion shocked the world. Before the experiment, experts thought that 1 – 2% of the subjects would continue

giving the shocks. They thought only psychopaths would obey inhumane orders. The experiment proved that 65% of people will commit the most evil crimes when obeying someone they believe to be an authority – which in the case of Milgram's Experiment, was just a man in white coat. None stopped, even when the "learner" complained about having heart–trouble. This experiment can be seen on Youtube.

Stanley Milgram Experiment sheds light on a dark side of our human mind. It shows that most of us are capable of committing horrendous atrocities when obeying orders. If people are capable of killing when obeying orders from another human in authority, what they are capable of doing when believing that authority is God? There lies the immense danger of believing in evil religions such as Islam. And this explains why ordinary Muslims can abuse the non–Muslims with total clarity of conscience and never feel any remorse.

Once a person believes that someone has divine authority, they surrender their intelligence and stop thinking. A follower of a religion that advocates harmony between reason and faith as one of its cardinal tenets told me that if there is a discrepancy between what he perceives as right and what the messenger of God says, he will not hesitate to forgo his own judgment and follow what God says. He emphasized that should the messenger of God say, day is night and night is day, he will believe him more than he would his own eyes. He argued that human perception is flawed whereas God's wisdom is perfect. This is the nature of faith. All believers share the same view. When human conscience is set aside, one is no longer a human.

The Thugs in India believed that their deity, Kali, had ordered them to kill all those who did not belong to their faith. When a group of them was arrested, during the interrogation, they expressed their pride for the murders that they had committed.

One Thug who boasted to have murdered over nine hundred and thirty travellers was asked whether he ever felt remorse for murdering in cold blood, and after the pretense of friendship, for those whom he had beguiled into a false sense of security. “Certainly not” replied Buhram (the Thug), “Are not you yourself a hunter, and don’t you enjoy the thrill of the stack, the pitting of your cunning against that of an animal, and are not you pleased at seeing it dead at your feet? So with the Thug who indeed, regards the stalking of men as a higher form of sport. Remorse? Never! Joy and elation? Often![419]

Thugs were not common criminals. They were devoutly religious people who considered murder a divinely punishable o9ence. They picked their victims only when they received “favorable omens” from their deity. William Sleeman, the British administrator in India who hunted the Thugs and ended their 500 year reign of terror, interrogated a group of them:

Sleeman: And do you never feel sympathy for the persons’ murdered – never pity or compassion?”

Sahib Khan: (with great emphasis) “Never.”
When Sleeman asked Faringea who had strangled a beautiful young woman, if he had not felt pity for her, he replied, “we all feel pity sometimes, but the sweetness of gur (a raw sugar the Thugs ate after killing their victims) of the sacrifice changes our nature.[420]

Sleeman: When you have a poor traveller with you, or a party of travellers who appear to have little property and you hear or see a very good omen, do you not let them go in the hope that the virtue of the omen will guide you to better prey? Dorgha: Let them go? Never, never! (with great emphasis)

Nasir: How could we let them go? Is not the omen the order from heaven to kill them, and would it not be disobedient to let them go? If we did not kill them how

should we ever get any more travellers?
Morlee: Certainly not! The travellers who are in our hands when we hear a good omen must never let go, whether they promise little or much; the omen is unquestionably the order (from God) as Nasir says.[421]

Sleeman: But you think that no man is killed by man’s killing? That all who are strangled are strangled in e9ect by God?

Nasir: Certainly.[422]

The similarity between the Thugee mindset and the jihadi conviction is inescapable. Believers abandon reason. This is the nature of faith. The good news is that all religions are not evil. When the teachings of a religion are evil and the followers blindly believe in it, we have a recipe for holocausts. Islam is evil and Muslims are zealot believers. Hence the world is in great peril.

Muhammad reassured his followers that when they raid and kill their victims, it is God who does the killing and they are mere instruments in the hand of God. "*You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All Hearer, All Knower.*" (Q. 8:17)

What that assurance the believer can dissociate himself from his crimes. He shifts the responsibility and is not bothered by his conscience.

Total Mind Control

There is a story narrated by Abdullah ibn Ka’b bin Malik that demonstrates the kind of control Muhammad exerted on his followers. Ibn Ka’b says he was a devout believer and had accompanied Muhammad on all his expeditions and that thanks to the proceeds of those raids he had become a wealthy person. But when Muhammad called his followers to prepare for the war of Tabuk, it was a hot summer, the fruits were ripe, and so he procrastinated and stayed behind. Upon returning, Muhammad called on those who had not gone and enquired the reason. Many gave legitimate excuses. Muhammad was not sure about that. He reluctantly forgave them but called them liars and condemned them to hell fire. Ibn Ka’b and two other staunch believers did not dare to lie in order to excuse themselves. Ibn Ka’b wrote:

> ‘Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.’ Then Allah’s Apostle said, ‘As regards this man, he has surely told the truth. So get up till Allah decides your case.’ Allah’s Apostle forbade all the Muslims to talk to us, the three persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah’s Apostle and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would o9er my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his

face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I o9ered my greetings to him. By Allah, he did not return my greetings. I said, ‘O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?’ He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, ‘Allah and His Apostle know it better.’ Thereupon my eyes flowed with tears and I returned and jumped over the wall.

When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah’s Apostle and said, ‘Allah’s Apostle orders you to keep away from your wife,’ I said, ‘Should I divorce her; or else! What should I do?’ He said, ‘No, only keep aloof from her and do not cohabit with her.’ The Prophet sent the same message to my two fellows. Then I said to my wife. ‘Go to your parents and remain with them till Allah gives His Verdict in this matter.’ Ka’b added, ‘The wife of Hilal bin Umaiya came to Apostle and said, ‘O Allah’s Apostle! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?’ He said, ‘No you can serve him, but he should not come near you.’ She said, ‘By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.’

On that, some of my family members said to me, ‘Will you also ask Allah’s Apostle to permit your wife to serve you as he has permitted the wife of Hilal bin Umaiya to serve him?’ I said, ‘By Allah, I will not ask the permission of Allah’s Apostle regarding her, for I do not know what Allah’s Apostle would say if I asked him to permit her to serve me while I am a young man.’ Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah’s Apostle prohibited the people from talking to us. When I had o9ered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Quran) my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala’ calling with his loudest voice, ‘O Ka’b bin Malik! Be happy by receiving good tidings.’ I fell down in prostration before Allah, realizing that relief had come. Allah’s Apostle had announced the acceptance of our repentance by Allah when he had o9ered the Fajr prayer. The people then went out to congratulate us. The people started receiving me in batches, congratulating me on Allah’s Acceptance of my repentance, saying, ‘We congratulate you on Allah’s Acceptance of your repentance.[423]

Muhammad refers to this story in the Quran:

(He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft- Returning, Most Merciful. (Q. 9:118)

This story shows the tremendous control that Muhammad exerted over his followers. The atmosphere of Medina was charged. The psychological control was so intense that some dreaded lying or making excuses. Muhammad had made his followers believe that his god was aware of their innermost thoughts and therefore rendered them helpless. They were completely under his sway. This is the ultimate control. The invisible "Big Brother" is not only watching you, he is also monitoring your thoughts. There is nothing more crippling than this. Freedom to think is the most vital human faculty. It is what makes us human. Muslims have given up that faculty.

About those who had legitimate excuses, Muhammad made his Allah say, "*They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination and Hell is their dwelling-place, a ßtting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey*." (Q. 9:95–96)

He had no way to verify the legitimacy of these men's alibis. He was reluctant to accept their excuses for if they were lying, it would have been a giveaway that he can be fooled and therefore his claim to prophecy would be exposed as a lie. In the above verses he says I let you go unpunished, but if you think you fooled me you are mistaken.

Mind control works as long as one believes. Once the person stops believing, they are set free. The fear of hell has paralyzed the thinking ability of Muslims. The very thought of doubting makes them tremble in fear and they dismiss it instantly.

Osherow says:

> The processes going on at Jonestown obviously were not as simple as those in a well–controlled laboratory experiment; several themes were going on simultaneously. For example, Jim Jones had the power to impose any punishments that he wished in the People's Temple, and, especially towards the end, brutality and terror at Jonestown were rampant. But Jones carefully controlled how the punishments were carried out. He often called upon the members themselves to agree to the imposition of beatings. They were instructed to testify against fellow members, bigger members told to beat up smaller ones, wives or lovers forced to sexually humiliate their partners, and parents asked to consent to and assist in the beatings of their children."[424] The punishments grew more and more sadistic, the beatings so severe as to knock the victim unconscious and cause bruises that lasted for weeks. As Donald Lunde, a psychiatrist who has investigated acts of extreme violence explains: 'Once you've done something that major, it's very hard to admit even to yourself that you've made a mistake, and subconsciously you will go to great lengths to rationalize what you did. It's very tricky defense mechanism exploited to the hilt by the charismatic leader.'"[425]

A more personal account of the impact of this process is provided by Jeanne Mills. At one meeting, she and her husband were forced to consent to the beating of their daughter as punishment for a very minor transgression. She relates the e9ect this had on her daughter, the victim, as well as on herself, one of the perpetrators:

> As we drove home, everyone in the car was silent. We were all afraid that our words would be considered treasonous. The only sounds came from Linda, sobbing quietly in the back seat. When we got into our house, Al and I sat

down to talk with Linda. She was in too much pain to sit. She stood quietly while we talked with her. ‘How do you feel about what happened tonight?’ Al asked her. ‘Father was right to have me whipped.’ Linda answered. ‘I’ve been so rebellious lately, and I’ve done a lot of things that were wrong. I’m sure Father knew about those things, and that’s why he had me hit so many times.’ As we kissed our daughter goodnight, our heads were spinning. It was hard to think clearly when things were so confusing. Linda had been the victim, and yet we were the only people angry about it. She should have been hostile and angry. Instead, she said that Jim had actually helped her. We knew Jim had done a cruel thing, and yet everyone acted as if he were doing a loving thing in whipping our disobedient child. Unlike a cruel person hurting a child, Jim had seemed calm, almost loving, as he observed the beating and counted off the whacks. Our minds were not able to comprehend the atrocity of the situation because none of the feedback we were receiving was accurate.

The feedback one received from the outside was limited, and the feedback from inside the Temple member was distorted. By justifying the previous actions and commitments, the groundwork for accepting the ultimate commitment was established.

Only months after we defected from Temple did we realize the full extent of the cocoon in which we lived. And only then did we understand the fraud, sadism, and emotional blackmail of the master manipulator.[426]

The testimony of Jeanne Mills is in many ways identical to those of former Muslims. Ex–Muslims admit that they were not aware of the abuse that they were subjected to when they were believers. It is only after they left Islam that they realized the enormity of the abuse and mind control. A Muslim woman marrying a Muslim man is just as subject to domestic violence as a non–Muslim woman converting to Islam and marrying a Muslim man. However, the former is often unaware of the abuse. She is used to abuse because she grew up with it. She saw her mother, aunts, and other women she knows were all abused. This is normal to her and she has accepted it as part of her

womanhood. Non–Muslim women marrying Muslim men, often come from families where women are not denigrated, beaten, and abused. For them, the marriage to a Muslim man is much more oppressive.

Christians, Jews and Hindus also leave their faiths. However, there is not much anger and resentment in them. When Muslims leave Islam, they leave it with bitterness in their hearts. It is only then that they see the extent of their victimization. For a Muslim the awakening is painful.

Osherow says, "A few hours before his murder, Congressman Ryan addressed the membership: "I can tell you right now that by the few conversations I've had with some of the folks, there are some people who believe this is the best thing that ever happened in their whole lives." [Cheers and applause can be heard in the background] (Krause, 1978). The acquiescence of so many and the letters they left behind indicate that this feeling was widely shared or at least expressed by the members."

Islam, like the People's Temple, attracts the vulnerable, those who are downtrodden and in need of a sense of purpose. In the Western society, where individuality is taken to the extreme, there is a sense of loneliness. Islam gives the new convert a sense of belonging. It gives them an alternative way of viewing their lives, a direction and a sense of transcendence. But it does so at a terrible cost. It alienates them from their own selves to the extent that they disown their families and friendships, and plot the downfall of their country.

Islam, like People's Temple, teaches its members to fear anything and anyone outside of their faith and regards nonbelievers as "the enemy." True Muslims hate the possibility of any other lifestyle. Islam to them is the only correct way and everything else must perish. Muslims are increasingly

suspicious of non–Muslims and are fervent believers of the conspiracy theories about the “wicked West”.

Control of Information

Osherow writes:

> Within the People's Temple, and especially at Jonestown, Jim Jones controlled the information to which members would be exposed. He e9ectively stifled any dissent that might arise within the church and instilled distrust in each member for contradictory messages from outside. After all, what credibility could be carried by information supplied by 'the enemy' that was out to destroy the People's Temple with 'lies?' Seeing no alternatives and having no information, a member's capacity for dissent or resistance was minimized. Moreover, for most members, part of the Temples attraction resulted from their willingness to relinquish much of the responsibility and control over their lives. These were primarily the poor, the minorities, the elderly, and the unsuccessful. They were happy to exchange personal autonomy (with its implicit assumption of personal responsibility for their plight) for security, brotherhood, the illusion of miracles, and the promise of salvation. Stanley Cath, a psychiatrist who has studied the conversion techniques used by cults, generalizes: 'Converts have to believe only what they are told. They don't have to think, and this relieves tremendous tensions.' (Newsweek, 1978a)"

The above, perfectly describes the condition of Muslims, especially in Islamic countries, where any information slightly contradicting the official creed is censored and the believers are allowed only one view, the one provided by the authorities. In fact Muslims try hard to censor any anti-Islamic message even in non-Muslim countries. If a book or an article is published that they don't like, they protest and try to force the "o9ender" to withdraw his publication and apologize. One can only imagine the kind of control and censorship that Muhammad exerted over his followers in his compound.

Jeanne Mills commented:

I was amazed at how little disagreement there was between the members of this church. Before we joined the church, Al and I couldn't even agree on whom to vote for in a presidential election. Now that we all belonged to a group, family arguments were becoming a thing of the past. There was never a question of who was right, because Jim was always right. When our large household met to discuss family problems, we didn't ask for opinions. Instead, we put the question to the children, 'What would Jim do?' It took the difficulty out of life. There was a type of 'manifest destiny' which said the Cause was right and would succeed. Jim was right and those who agreed with him were right. If you disagreed with Jim, you were wrong. It was as simple as that.[427]

Osherow says:

Though it is unlikely that he had any formal exposure to the social psychological literature, Jim Jones utilized several very powerful and e9ective techniques for controlling people's behavior and altering their attitudes. Some analyses have compared his tactics to those involved in 'brainwashing,' for both include the control of communication, the manipulation of guilt, and power over people's existence,[428] as well as isolation, an exacting regimen, physical pressure, and the use of confessions.[429] But using the term brainwashing makes the process sound too esoteric and unusual. There were some unique and scary elements in Jones's personality paranoia, delusions of grandeur, sadism, and a preoccupation with suicide. Whatever his personal motivation, however, having formulated his plans and fantasies, he took advantage of well-established social psychological tactics to carry them out. The decision to have a community destroy itself was crazy, but those who performed the deed were 'normal' people who were subjected to a tremendously provocative situation, the victims of powerful internal forces as well as external pressures."

This definition explains how it is possible for a multitude of sane people to follow an insane man. It happened in Germany. Hitler was insane. Yet the millions of Germans, who followed him, were not.

The grip, the psychopath cult leaders have over their followers is mind-boggling. Ibn Ishaq tells a story about Orwa's observation of the treatment that the followers of Muhammad conferred on him. He was a negotiator of the Meccans who

visited Muhammad in his encampment at Hudaibiyah, on the outskirts of Mecca.

Muhammad was aloof and Abu Bakr was speaking on his behalf. Orwa, became more earnest, and in accordance to the Bedouin custom, stretched forth his hand to take hold of Muhammad's beard. This was a token of friendship and familiarity and not an act of disrespect. "Back o9!" cried a bystander, striking his arm. "Hold o9 your hand from the Prophet of Allah!" Orwa was startled at the youth's interruption and asked, "And who is this?" "It is your nephew, Moghira," responded the youth. "Ungrateful!" exclaimed Orwa (alluding to his having paid compensation for certain murders committed by his nephew), "it is but as yesterday that I redeemed your life."

Orwa was impressed by the degree of reverence and devotion that Muhammad's followers showed their prophet. Upon returning to Mecca he reported that he had seen many kings, the Khosrow, Caysar, and Najashi, but never had witnessed such attention and homage as Muhammad received from his followers. "They rushed to save the water in which he had performed his ablutions, to catch up his spittle, or seize a hair of his if it chanced to fall."[430]

Muhammad had built a personality cult around himself. He was the personification of his god. Obedience to him was obedience to Allah and disobeying him was disobeying Allah. This is everything a narcissistic psychopath craves for – to be God incarnate. Muhammad manipulated everyone until he ascended to the throne of Allah and became the de facto God.

Three months after this horrendous event in Jonestown, Michael Prokes who was spared because he was assigned to carry away a box of People's Temple funds, called a press conference in a California motel room. After claiming that Jones

had been misunderstood and demanding the release of a tape– recording of the final minutes [quoted earlier], he stepped into the bathroom and shot himself in the head. He left behind a note, saying that if his death inspired another book about Jonestown, it was worthwhile. (Newsweek, 1979) Doesn't this shed light on the psychopathology of the suicide bomber?

Jeanne and Al Mills were among the most vocal critics of the People's Temple following their defection, and they topped an alleged "death list" of its enemies. Even after Jonestown, the Mills had repeatedly expressed fear for their lives. Well over a year after the People's Temple massacre, they and their daughter were murdered in their Berkeley home. Their teen–age son, himself an ex–People's Temple member, testified that he was in another part of the large house at the time. As yet, no suspect has been charged. There are indications that the Mills knew their killer. There were no signs of forced entry, and they were shot at close range. Jeanne Mills had been quoted as saying, "It's going to happen; if not today, then tomorrow." On the final tape of Jonestown, Jim Jones blamed Jeanne Mills by name, and promised that his followers in San Francisco "will not take our death in vain." (Newsweek, 1980)

Muslims consider it their duty to kill anyone who leaves Islam. Their hatred for apostates is unbelievably intense. There is nothing that a Muslim hates so feverishly than those who renounce Islam. They will not relent until they find the apostates, especially those who speak out, and kill them. Those who dare to defy Islam do so at their own peril. Muhammad's orders are unequivocal: "*But if they turn renegades, seize them and slay them wherever ye ßnd them.*" (Q. 4:89).

Chapter E ig ht

The Psychology of F ear

In order to understand a narcissist, it helps to learn a thing or two about psychopaths. Narcissistic traits are subtle and the narcissist is quite apt in dissimulation. The psychopath shows the same traits of a narcissist in a magnified form. Once we understand these traits, it becomes a lot easier to detect them in their subtle manifestations and hence identify a narcissist.

Psychopath and sociopath are colloquial terms. The term used in psychiatry is antisocial personality disorder (ASPD). In this chapter I will stick to the colloquial terms.

NPD manifests as a pathological craving for attention. Socio/psychopathy manifests as a pathological craving for self– gratification. The latter is perhaps the less inhibited and less sophisticated manifestation of the former. Some researchers suggest that there is a hybrid between the two – the "psychopathic narcissism". What is important to know is that despite their nuances, narcissism, psychopathic narcissism and antisocial personality are di9erent gradations of the same disorder.

Vaknin says, "Psychopaths, like narcissists, lack empathy but many of them are also sadistic: they take pleasure in inflicting pain on their victims or in deceiving them. They even

find it funny!" In his book "Malignant Self Love – Narcissism Revisited" Vaknin writes:

> As opposed to what Scott Peck says, narcissists are not evil – they lack the intention to cause harm (mens rea). … Narcissists are simply indi9erent, callous and careless in their conduct and in their treatment of others. Their abusive conduct is o9-handed and absent-minded, not calculated and premeditated like the psychopath's…. When the egocentricity, lack of empathy, and sense of superiority of the narcissist cross-fertilizes with the impulsivity, deceitfulness, and criminal tendencies of the antisocial, the result is a psychopath, an individual who seeks the gratification of selfish impulses through any means without empathy or remorse.
>
> Like narcissists, psychopaths lack empathy and regard other people as mere instruments of gratification and utility or as objects to be manipulated. Psychopaths and narcissists have no problem to grasp ideas and to formulate choices, needs, preferences, courses of action, and priorities. But they are shocked when other people do the very same.
>
> Most people accept that others have rights and obligations. The psychopath rejects this quid pro quo. As far as he is concerned, only might is right. People have no rights and he, the psychopath, has no obligations that derive from the "social contract". The psychopath holds himself to be above conventional morality and the law. The psychopath cannot delay gratification. He wants everything and wants it now. His whims, urges, catering to his needs, and the satisfaction of his drives take precedence over the needs, preferences, and emotions of even his nearest and dearest.[431]

These traits were all present in Muhammad. He recognized no rights for others. Everyone had to submit to his will or perish. His decisions were God's decisions and disobeying him was regarded as disobeying God. He did not present logical arguments to support his claim, but issued ultimatums and threats. He demanded that his followers abandon their own will and submit to him completely and unhesitantly. He expected others to fight for him, sacrifice their comfort, wealth, and life.

As far as he was concerned he had the last word and no one was allowed to express an opinion contrary to his.

> *But no, by the Lord, they can have no (real) faith, until they make you judge in all disputes between them, and ßnd in their souls no resistance against your decisions, but accept them with the fullest conviction.* (Q. 4:65)

> *No believing man and no believing woman has a choice in their own a$ airs when Allah and His Messenger have decided on an issue.*(Q.33:36)

Vaknin says, “Psychopaths feel no remorse when they hurt or defraud others. They don’t possess even the most rudimentary conscience. They rationalize their (often criminal) behavior and intellectualize it. Psychopaths fall prey to their own primitive defense mechanisms (such as narcissism, splitting, and projection). The psychopath firmly believes that the world is a hostile, merciless place, prone to the survival of the fittest and that people are either “all good” or “all evil”. The psychopath projects his own vulnerabilities, weaknesses, and shortcomings unto others and forces them to behave the way he expects them to (this defense mechanism is known as “projective identification”). Like narcissists, psychopaths are abusively exploitative, and incapable of true love or intimacy.” [432]

Muhammad felt no qualm in deceiving his victims, in taking them o9–guard and raiding them, in murdering innocent people for no other reason than the fact that they were not his followers, and in regarding them as enemies, deserving to be subdued, enslaved, raped, humiliated, and killed. He justified all these crimes with divine justification.

The best way to understand the mind of a psychopath is through example. The following is the story of Cameroon Hooker as narrated by Katherine Ramsland.[433] You may

wonder what this story has to do with Muhammad. But read on to the end and the shocking similarities will begin to emerge.

In 1977, 20 year old Coleen Stan left her home in Oregon to visit a friend in California, 400 miles away.

She hitchhiked and when a car stopped to pick her up, she saw a clean-cut friendly couple with a baby, she felt comfortable and got into the back seat.

The family, whose last name was Hooker and Coleen, had an amiable conversation and when the husband, Cameron Hooker, mentioned they were close to some spectacular ice caves and suggested they should stop and have a look, Coleen did not felt threatened.

They drove down a dirt road and then they stopped in the middle of nowhere. Hooker got out of the car, pulled Coleen out of the car and put a knife on her throat. He told her that if she does not cooperate he would kill her. Coleen froze in fear and agreed. He then handcu9ed and blindfolded and gaged her. He then encaged Coleen's head in a box made of plywood. She was in total darkness and could hardly bread. She was then placed in the trunk of the car and taken to the Hookers' house. Janice, the wife of Cameron cooperated with her husband fully. During the trip Coleen wondered whether she would ever see her family again.

Inside the house, Cameron removed the heavy box from Coleen's head and took her to cellar, where he disrobed her and made her stand on an ice chest. He told her to lift her hands over her head and with a leather strap, tied her wrists to an overhead pipe while still blindfolded. This was just the beginning of what awaited her.

Cameron then removed the chest supporting Coleen, so now she was hanging in the air suspended by her writs. When she screamed he told her to go ahead and scream and that in other such situations, he'd just cut the vocal chords of his captive and if she kept it up, he'd do the same to her.

He then started whipping her, both front and back. The more he shrieked for help them more sadistic he became and the harder he beat her. He then placed something beneath her feet, barely high enough for her toes to touch and left. Looking beneath her blindfold, Coleen could see a pornographic magazine lay on the floor, with a naked woman hung up just as she was.

Shortly after that Cameron and his wife Janice came back and had sex right there in the cellar. Then he took her down from her hanging position. Her arms were sore and her body hurt from beating. Then he made her sit inside another tight box and placed the head box back on her head. She was now completely immobilized and barely able to breathe. When she screamed he placed a strap over her chest that constricted her breathing even more, and she could no longer scream. Then he left her like that for a very long and frightening night. She thought she was going to die. Coleen's nightmare had just begun.

Cameron and Janice were an ordinary couple who did not stand out. They were quiet and kept to themselves. Cameron, working in a local lumber mill was considered dependable. They lived in a rented house from an elderly couple who lived next door and did not notice anything strange in them.

Cameron met Janice in 1973 when she was 15. An epileptic and with very little self–esteem she was malleable and yielding to whatever he said. She wanted to have a man at any cost. Cameron introduced Janice to violent pornography and tortured

her with her with her consent, enacting a sadomasochist relationship. Janice agreed to all sorts of abuses as long as she got his attention.

Roy Hazelwood and Ann Burgess conducted a study on 20 women accomplices of sexual sadists and concluded that the male's sexual fantasies often become shared by their female partners. As he progressively isolates her she becomes more dependent on him, sharing his deviances and sadistic fantasies.

The same synergy exists between a cult leader and his followers. The fantasies of the cult leader are bequeathed to his votaries. They become paranoid and suspicious of outsiders and share their leader's ambition of grandiosity. They negate their own individuality, in fact sacrifice their own needs and desires, but feel grandiose as extensions of the cult leader.

"It is important to understand," Hazelwood writes, "that the ritualistic and heterosexual sadist inherently believes that all women are evil. Consequently, if and when these men set out to prove this hypothesis they select nice, middle–class women who are apparently normal." They use a process that exploits the woman's vulnerability to turn her into a compliant accomplice.

This is not dissimilar to how cult leaders view human beings in general. They see people as inherently sinners and naturally prone to do evil. Their message is often in the form of warnings and calls to repent.

Muhammad had a very similar conception of women. He thought women are deficient in intelligence and in faith, that they are prone to go astray and sin and need to be contained. The Islamic veil is a symbol of that containment.

Everyone views the world from their own perspective. Honest people think others are also honest and vice versa. This is known as Projection. According to Sigmund Freud, projection

is a psychological defense mechanism whereby one “projects” one’s own undesirable thoughts, motivations, desires, and feelings onto someone else. ‘Emotions or excitations which the ego tries to ward o9 are “split out” and then felt as being outside the ego… perceived in another person’ Muhammad believed that everyone has a natural tendency to sin and the only way to deter them is through fear of punishment. He projected his own narcissistic traits on others. A narcissist will break all laws if he can get away with them. The only thing that stops a narcissist is fear of being caught and punishment.

Cameron controlled everything and Janice submitted. If she didn’t he would threaten to leave her or to harm her and she complied.

The cult leader has the same kind of control over his followers. Their threats are mostly given in the form of admonitions, divine retributions and call to repentance. But it can also be corporal, involving beating, torturing, maiming, and beheading – it depends how much control a cult leader has over his followers and to what extent he can get away with his whims. In a lawless society, like the Seventh Century Arabia, and especially in Medina where Muhammad ruled supreme, he could get away with anything. He represented God. His authority was supreme.

Sadism is never satisfied. The sadist is always after new conquests and new trills. Cameron decided he needed to have a sex slave and asked Janice to help him acquiring one. She feared if she did not agree, he would leave her. She was ready to tread over her own conscience as long as she could have a family and pretend living a normal life. She also thought that if he had a sex slave, he would satisfy his sadistic fantasies with her and would leave her in peace.

This symbiotic relationship between the psychopath and his co-dependent is quite similar to that of a cult leader and his cultist followers. The cult leader strips the identity of his followers who don't see any worth in themselves except as submissive slaves of the leader who often presents himself as the representative of God. The cultists are charged only when basking in the leader's glory and feel negated when deprived of it. They will do anything to gain his pleasure. The relationship between the cult leader and his followers is neither fear nor love. It is a combination of both at their extreme. The biggest fear of a cultist is not corporal punishment, but abandonment and rejection. To gain the pleasure of the cult leader, the cultist will do anything. They will commit murder and suicide, and willingly o9er themselves, their wives and their children for their guru's sexual pleasure.

The next morning Cameron removed the head box and then pulled Coleen out of the body box. Finally she could breathe easily, but her ordeals were not over. He made her starve for the rest of the day and finally gave her some water and potatoes. Then he hung her to the pipes for a while and then removed. After that Cameron placed the head box back on her head and stretched her out on a rack where she lay immobile for hours. All this was designed to make her fear him.

The narcissist cult leader is more subtle in gaining the submission of his followers. He instills in them the fear of the afterlife and the torments that await them in the pending doomsday. He warns them that if they don't submit, terrible things will happen to them. Both narcissists and psychopaths use fear as a tool for domination. The following hadith will make the point clear:

> Narrated Abu Said Al-Khudri:
> Once Allah's Apostle went out to the Musalla (to o9er the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)."

They asked, “Why is it so, O Allah’s Apostle?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allah’s Apostle! What is deficient in our intelligence and religion?” He said, “Is not the evidence of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn’t it true that a woman can neither pray nor fast during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.”[434]

This hadith is reported by many chains of narrators and is recorded by several collectors of hadith. To make women fill his co9er Muhammad instilled in them fear and called them to repent. Fear is the most primitive and the most e9ective way to makes others do your bidding.

Note that the above hadith is also anachronistic. According to Muhammad’s eschatology, people who die, including prophets, will stay in their graves until they are resurrected in the Day of Judgment, whereupon they will receive their verdict and will be sent either to hell or to heaven. Ergo, Muhammad could not possibly have seen anyone in hell which is not going to be in operation until after the Day of Resurrection. By the same token, his claim of his assentation to Heaven and meeting the past prophets is also false.

Could possibly Muhammad have travelled in time and the story of Mi’raj is futuristic? This hypothesis is also untenable because he claimed that upon his arrival the prophets were already in heaven who greeted him. Yet, this cannot be possible because according to his own claim, after Israfil (Rafael) will sound his sû r (horn), sending out a “blast of truth,” Muhammad will be the first to be brought back to life and the first to enter paradise.

Back in Hookers’ house! Another day passed before Coleen was allowed to eat again. She was given egg salad. She ate, but

could not finish it. She was in pain and the air was hot and humid. He angrily reminded her that she ought to be grateful. She said she was full. This prompted him to teach her a lesson that a slave must not argue with her master. He then hung her up again with her wrists and whipped her so much until she passed out. When she regained her consciousness he forced her to finish her food, then he tied her up, replaced the head box on her and left.

Time passed and Coleen was left chained, blindfolded and stretched out naked on the rack. She saw very little of Janice and the baby. Cameron visited her frequently and wiped her sadistically. He took a pervert pleasure in her pain.

Every once in a while he'd hold Coleen's head under water until she would lose consciousness. Coleen would frequently ask him whether he would let her go and he would say "yes, Soon."

Realizing that keeping Coleen chained to a rack all day could harm her health, he made a box that looked like a coffin. It had double walls with insulation between them to muffie her screams. The coffin had a hole and a fan for ventilation. He placed a sleeping bag in the coffin and forced Coleen inside it. He then plugged her ears with ear plugs and chained her before closing her inside. Then he shoved the coffin under the bed where he and Janice slept and that became Coleen's home for the next seven years. She would eat there and had a bedpan for her necessities. She was not allowed to shower. She lost twenty pounds and stopped menstruating. Her world became the box. Living in total darkness she learned to approximate the time of day by the temperature inside the box.

To increase the torture, Cameron used a heat lamp to burn Coleen's skin and sometimes would electrocute her. Sometimes he would strangulate her and the whipping was administered

daily. All these tortures sexually excited him and he would end the sessions by molesting her, but he did not have intercourse with her.

Eventually he decided to put her to work and constructed a tiny cell under the staircase where Coleen was allowed to stay unshackled. Her new duty was to shell nuts or do macramé. This tiny cell became her small realm of liberty.

Physical Control vs. Mind Control

Narcissists and sociopaths are predators. They want to control others. Having control over life and death gives them the sensation of godhood. This is the ultimate power. Their means of gaining control are di9erent. A sociopath's way are more crude. He traps his prey physically. He stalks them like an animal. He plays with his victims and tortures them like a cat playing with a mouse before killing it. The narcissist lures his prey by promising them the nirvana and controls them psychologically with fear of hell and divine retribution. Despite this di9erence, they are eerily similar.

A year passed. Coleen spent her birthday in the coffin just as she did the Christmas and the New Year. Eight months after her kidnap, Cameron subscribed to an underground sadomasochistic newspaper. It contained an article titled, "They Sell Themselves Body and Soul When They Sign THE SLAVERY CONTRACT."

A lamp went on Cameron's head and he set about to create a contract, one for Coleen. He made Coleen sign with her new slave name, "K" and he signed the contract himself as "Michael Powers." When he read the bogus contract that gave him total

control over Coleen, she thought it was utterly evil. But he told her if she did not sign he would make her wish that she had. So she complied.

The contract set the rule of her conduct and that from there on Cameron had to be called “master”. She had to have her body “open” to him at all time for anything he wished to do with her. If she did not comply, the company had the option to take her away and give her to someone who might not be as nice as Cameron.

The irony is that the narcissists and the sociopaths have a very high opinion of themselves. Every detail of the life of Muhammad is filled with ruthlessness, crime and sheer evil and yet he thought he was the perfect human, the best example to follow.

Cameron told Coleen that he had paid $ 1,500 to register her with something called the Slave Company. He made her believe that spies from the company were watching them all the time, and they had even bugged the house. They knew who Coleen’s relatives were and would kill them if she ever violated the terms of the contract. He said that Janice was also his slave, and should either of them attempt to escape, the company would punish them by nailing their hands to a beam and hanging them up for days. Janice corroborated Cameron’s lies and Coleen believed that. “He always had things to back up his stories,” Coleen later reported, “and I believed what he said.”

Physical control has its limitation. The prey will escape her captor in the first opportunity. But when the chains are psychological, the slavery is permanent. Physical chains are easier to break than the psychological ones.

Cameron realized that in order to have total control over his prey he needed a fictitious ally. Someone who sees everything

but cannot be seen, who hears everything but cannot be heard, is omnipresent, omnipotent and fearsome. The narcissist/psychopath can control his prey to the extent that he can convince them of the existence of this powerful imaginary ally.

Cult leaders use God as their imaginary ally. Most people believe in God. They believe He is all powerful, all seeing, all hearing, omnipotent and omnipresent. Once a cult leader convinces his followers that he is a representative, a messenger, a prophet of God, he can have unlimited power over them.

By signing the slavery contract, Coleen was no longer the slave of Cameron; she now belonged to the invisible Company that was far more powerful and fearsome than him. Invisible entities are more awe striking than the ones you can see.

Once Coleen believed in the Company, she lost her freedom to escape. She feared to talk to others. She feared that anyone can be a spy of the Company. Nevertheless, she was still free to think and to escape from her reality through her thoughts. She knew that the Company was evil and she was free to despise it. This is a luxury cultists don't have. Muslims can't question Allah even though they can see he is evil.

Resigned to slavery and given up hope, Coleen learned to shut down her emotions. "The more I played his game," she told a journalist, "the better it was for me. If I fought, it went on forever." She learned that begging for mercy only further incited him, so she stopped asking. She used her imagination to escape her situation. No one could stop her dreaming.

Replace The Company with Allah. Allah can see and hear everything. But he has powers that Cameron's fictitious company did not have. Allah can read one's mind. Coleen knew that the "Slave Company" could not read her thoughts. Muslims

believe that their thoughts are open book to Allah. When Coleen could dream about freedom, a Muslim will not allow himself to have such dreams. The slavery in Islam is absolute.

This is an awesome power in the hand of the cult leader. What makes us human is our ability to think, to question and to doubt. *Cogito ergo sum*– I think, therefore I am, said Descartes. If someone can control your thoughts, he can control your entire being. A person who fears to think, to question and to doubt is no longer a person. He is a zombie.

Allah can read people's thoughts and he has a tormenting fire for those who doubt him. Is there a more paralyzing technique of mind control than this?

Cameron's "Slave Company" could only punish the slaves for a short time. No matter how painful torture may be, death is always a relief. The Slave Company could not read the slave's thoughts, but Allah can read the minds of his slaves and he will burn them for eternity, pour in their mouths boiling water, chop their fingers and make them eat puss and poisonous fruits for thinking the wrong thoughts. All one has to do to deserve these never ending torments is to doubt what Muhammad said.

Once a person believes in this yarn, he surrenders his thinking. There is no escape for him. Muslims have signed their contract of slavery to Muhammad and to his imaginary deity for as long as they believe in his whoppers. It is not a coincidence that Muhammad called his followers *ibad*, (slaves).

All Muslims have to do to set themselves free is to question whether a compassionate and merciful God would torture humans in such a sadistic way and the whole charade of Islam will fall apart. How can an almighty and wise god burn people for not believing in absurdities and in illogical claims of a man who lived a despicable life of thuggery? Only a moment of

rational thought will set Muslims free. But once you have signed your contract of slavery and allowed fear to cloud your judgment that moment is hard to come.

A Muslim woman wrote hurling at me a lot of insults and said I don't understand the truth. I told her Muhammad said women are deficient in intelligence; please tell me whether you agree or disagree. I often ask this question from Muslim women. They don't respond. This Muslima wrote back defiantly, "I agree with everything the prophet Muhammad said, and you won't change my mind even in a hundred years." She wrote back again and after calling me stupid she added, "All the women in my family agree with everything the prophet Muhammad has said about women, and it's true, women are deficient in their thinking."

This is the perfect case of brainwashing. Believers stop thinking and surrender to the cult leader. They cannot be considered free people or people for that matter.

Assuming God exists, we can never know him nor can we know his attributes. The gods that we envision are figments of our imagination. No one would say their god is evil. Making vacuous claims about Allah being merciful and compassionate are meaningless when all his teachings are about fighting, murdering, deceiving, and subduing. To envision God as a sadist, someone who runs a hell to burn humans and who ruthlessly tortures them for eternity because they did not worship him, is the abyss of stupidity. Attributing such insanity to the maker of the universe is nothing short of blasphemy.

Good people envision good gods and evil people envision monstrous gods. The Muslim world is hellish, because Muslims believe in a sadistic god, the figment of the mind of a psychopath.

Those who believe in evil gods will do evil things. It is believed that the Aztecs sacrificed up to 20,000 humans every year at the altar of their god Huitzilopochtli. The Indian Thugs were also accredited with about 40,000 murders every year, for Kali, a deity that they believed had ordered them to murder all those who were not of their kind. With the massacre of 280 million non–Muslims since Muhammad, the number of people Muslims have sacrificed at the altar of Allah exceeds 200,000 per year. Muslims are promised incommensurable rewards when they kill non–believers (those who are not of their kind).

> *Let those (believers) who sell the life of this world for the Hereafter, ßght in the Cause of Allah; and whoso ßghts in the Cause of Allah and is killed or gets victory, We shall bestow on him a great reward.* (Q.4:74)

Outright Slavery

Ramsland writes, “Eventually Coleen, now referred to in the house as K, was allowed to do household chores such as cooking, washing dishes, and cleaning up. Yet whenever Cameron yelled “Attention!” she was to strip o9 her clothes, stand on her tiptoes, and reach her hands to the top of the doorway between the living room and dining room.”

The similarities between the mind of a sociopath and that of Muhammad are inescapable. In one hadith Muhammad is reported saying, “if a man calls his wife to his bed, let her respond, even if she is riding her camel.”[435] Elsewhere he said, she should rush to please her husband even if she is busy at the oven.[436] Let the bread burn, but don’t let your horny husband waiting for you. And what will happen if she delays? “By Him in Whose Hand is my life,” he swore, “when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is

pleased with her.[437] And if "he goes to sleep angry with her, the angels will curse her until the morning.[438]

I don't want to interfere in Allah's business, but in my humble opinion this is a waste of resources. If I were Allah I would not instruct a bunch of angels to lobby me to damn every woman who does not please her husband in bed. But what do I know? I am only a mortal. Who am I to question Allah's infinite wisdom? It just seems there is too much similarity between Islamic slavery and Coleen's.

"Coleen wore a slave collar" writes Ramsland, "and was supplied with a registration card, supposedly from the slave company. Cameron would tell her horror stories of things that had happened to slaves who'd disobeyed. One had her tongue taken out with a soldering gun, he claimed, another pulled limb from limb, and another, her fingers torn o9."

Compare this to how Muhammad described the punishment in hell and in the grave. In the grave the detractors' corpse will be crushed while they are conscious and feel the pain, and in hell, they will burn. Once their skin is consumed they will grow a new one to burn again. They will be dismembered, devoured, and made to drink puss and boiling water. A billion otherwise normal people believe in this asininity and they demand respect.

Finally, Cameron decided to bring Coleen into the marriage bed. Janice was fully cooperative. By assimilating his insanity she had lost ever trace of humanity and had become an extension of her sociopathic husband. After a while, however, she went to another room. That night Cameron raped Coleen and since then had regular sex with her.

Note that for nearly a year or perhaps more, Cameron did not have sex with Coleen. Sex for the psychopath is only a way

to exert domination. Psychopath narcissists want to control their victim. They are not driven by sex or by money. They are driven by lust for power. They want slaves. They want people to summit to them, to obey them, and not to question their authority.

Some cult leaders live an austere life. Many of them endured persecution, imprisonment and death. None of these are proof of the validity of their claim. In the quest for power, the narcissist is willing to endure any hardship.

Eventually, Cameron gave his slave some freedom. She could stay longer in her cell under the stairs and even sleep there. But that freedom was short–lived. The Hookers moved to a trailer where space was at premium and the coffin under the waterbed became Coleen's home again and a bedpan, her toilet.

She was allowed out of her box for an hour each day to brush her teeth, eat, clean her bedpan, and sometimes wash her hair. And on days that Cameron had o9 from work and could keep an eye on her, she could work in the yard.

He had convinced that the company was watching her every move. So she did not try to escape, or ask for help from the neighbors when occasionally she talked to them. She even went jogging and always came back.

Coleen had become an obedient slave, but sometimes she would make a mistake. For that she would be punished with electrical wires that left many scars on her skin, which helped the prosecutors to convict Cameron.

One year Coleen asked for a Bible for Christmas and Cameron complied. This became her only solace. She would read it whenever she had the freedom to do so.

When Janice lost her job, Cameron decided to put his slave to work. By then he was confident that she would not attempt to escape and took her to a neighboring town to work as beggar. It was humiliating but Coleen did it and still did not try to escape nor did she exploit the ample opportunities she had to ask for help.

Psychological enslavement is far more constrictive than physical enchainment. The main shackle that keeps Muslims in Islam is fear – fear of Allah, fear of the punishment in the grave and a hell that Muhammad relished describing in sanguinary detail.

> As for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads. Whereby that which is in their bellies and their skins too, will be melted, and for them are hooked rods of iron. Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning (Q. 22: 19– 22) in scorching wind and scalding water, and shadow of black smoke, neither cool nor refreshing. (Q. 56:42 –44) The tree of Zaqqum, the food of the sinner, like molten brass, it seethes in their bellies as the seething of boiling water. (And it will be said): Take him and drag him to the midst of hell, then pour upon his head the torment of boiling water, Now taste! You forsooth the mighty, the noble! Lo! This is that whereof you used to doubt. (Q. 44: 43 –50) What is the tree of Zaqqum? Lo! We have appointed it a torment for wrong– doers. It is a tree that springs in the heart of hell. Its crop is as it were the heads of devils. And lo! They verily must eat thereof, and fill (their) bellies therewith. And afterward, they have a drink of boiling water And afterward, lo! their return is surely unto hell (Q. 37: 62 –68). Indeed, it is the flame (of Hell), plucking out (his being) tight to the skull! (Q. 70:11–16) And he shall be given to drink of festering water: He shall sip it in and shall not be able to swallow it easily. And death shall come to him from every quarter, yet he shall not die. And besides that there shall be for him a severe chastisement. (Q. 14: 16–17) Those who reject the Book and that with which We sent our messengers: but soon shall they know, When the yokes (shall be) round their necks, and the chains; they shall be dragged along in the boiling fetid fluid: then in the Fire

> shall they be burned. (Q. 40: 70–72) Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, God is ever Exalted in Might and Wise. (Quran 4:56) Their refuge is Hell; every time it subsides We increase them in blazing fire.” (Quran 17:97) The Fire will burn their faces and they will grin therein, their lips displaced. (Quran 23:104) The Day they are dragged into the Fire on their faces (it will be said), ‘Taste the touch of Hell.’ (Q. 54:47–48)) The Day their faces will be turned over in the Fire, they will say, ‘How we wish we had obeyed God and obeyed the Messenger. (Q 33:66)

All these await those who doubt Muhammad. When one believes in these tales, even slightly, he is enslaved for life, crippled by fear and can no longer doubt.

Shakila is a lady I helped to leave Islam. She told me about her Pakistani grandmother who lamented that despite reading the Quran all her life she had never read its translation and now at 82 her eyes were not good for the task. Hoping for *ajr* (rewards), her daughter in–law volunteered to read it to her. When this old lady understood what the Quran says, she was overtaken by fear. She remembered that she had missed prayers and sometimes neglected fasting and even disobeyed her husband. She became convinced that she will have to spend sometimes in hell before she can go to paradise. She lived the remaining four years of her life terrified of the prospect of what she thought was awaiting her. Although bed ridden, she never miss a prayer again, which she performed with difficulty.

That is why “moderate Islam” is a charade. You can’t believe in the Quran and remain moderate. Once you believe in Muhammad’s hell you’ll do anything to avoid it and the only sure way, according to that insane prophet is to hate, to fight and to kill the unbelievers. If you are a young Muslim you are urged to join the jihad and become a terrorist. The reason most Muslims are not terrorists is because they don’t know their religion.

Carlos Bledsoe was an all American kid raised in a loving family with a promising future. He converted to Islam, changed his name to Abdul Hakim Mohamed, went to Yemen to receive his terrorist training and returned having been transformed into a jihadi murderer. He targeted the Jewish community and unsuccessfully attempted to bomb a rabbi's house. Then, in June 2009 he shot and killed William Andrew Young, a 19 years old soldier and injured another. Abdul Hakim has no remorse for his crime. He said, "I don't think it was murder. Murder is when a person kills another person without justified reason. What I did was Islamic justified. And it was justified by commonsense." This is what Islam does to people. Those who deny this fact are deceiving the public. The fathers of Carlos and Andrew have created a website, **losing ou rsons.c om** to warn the world of the threat of Islam and tell the truth that the Obama and his administration are hiding. Make sure to visit that site.

Let us continue with our story. To keep the fear alive, Cameron told Coleen that he had paid the company $ 30,000 to jack up the surveillance of her 24/7. He said this was for him a huge financial sacrifice, so she had better behave. He told her the company had bugged the cars, homes, and phone lines of all the members of her family, to make sure she did not contact them to get help.

One day, Cameron told Coleen to say goodbye to the neighbors telling them she was going to South Carolina. In fact she was going to be confined to the trailer. Even then she complied, and lied to the neighbors instead of asking for help.

Coleen missed her family. Cameron told her he would allow her to write to them as reward for her obedience. He checked the letters' content before sending them. He even allowed her to phone her family from a payphone and eventually agreed that she visit them. He said it was rare that the company allowed such a thing, and they would be monitoring it carefully.

She was kept inside the box for a full week before being taken out to go on her trip. Cameron gave her a description of the company's museum of skeletons from runaway slaves and told her that if she said anything to anyone about her situation, they would rush in and grab her.

On March 20, 1981, three and a half years into her captivity, Cameron provided Coleen with a cover story about him being her fiancé and took her to meet with her parents and sisters.

Cameron dropped Coleen and left without waiting to introduce himself. Her family noted her thin and haggard appearance, but afraid that they had o9ended her in some way to have made her run away they walked on eggshells, leaving their many questions unspoken. Coleen remained vague about where she had been, but she was overjoyed to see them all and wanted to make every minute count.

"She gave us no information on where she'd been," Her sister recalled, "or on where she'd be going. We were all afraid to sit her down and get it out of her. We were afraid we would lose her again."

The next morning, she went accompanied her mother to the church and then it was over. "Mike" called and said he would be there soon to pick her up. After only 24 hours, he had decided to cut her visit short.

Once in the trailer, Cameron put her back in the box where she stayed most of the time for the next three years of her confinement. Her health declined, her hair fell out and she became thinner. Cameron talked about wanting more slaves and decided to build a dungeon and Coleen helped him to dig a deep hole in the yard. He put a floor and brick walls and moved her into it, but was forced to abandon the project when the hole was flooded. Coleen was forced again to the box under the bed.

Cameron had more frequent sex with Coleen and Janice grew jealous of her. For solace she started reading the Bible and gradually felt ashamed over her life. She began attending a local church and Coleen sometimes went with her. Interestingly Cameron too was biblically inspired, but the parts that attracted his interest were female submission. Quoting the story of Abraham, Sara and their slave, Hagar, he would say that this arrangement was what God wanted.

It is important to note that almost all sociopaths have a religious streak. They often believe in God, form a cult and recruit followers. They justify their crimes and convince their followers that their perversity is not perversity at all and that they should not be judged with the same yardstick that others are judged.

When I published an article exposing the Canadian cult leader, John de Ruiter, one of his followers wrote. "Dear Ali, Is it possible that sexual expression takes on a di9erent meaning to one who has let go of attachments and needs? When you find Truth in yourself, all kinds of desires and needs no longer hold sway over you, but they simply become a natural expression of a body or vehicle… like eating or sleeping with no deeper meaning, no narcissistic supply for your ego."

This explains why Muslims are not perturbed when they hear about Muhammad's crimes and his depraved nature. It is not that they are unable to distinguish between good and bad and don't know murder, theft, rape and pedophilia are wrong. But like this benighted follower of De Ruiter, they believe that Muhammad's expressions of lust and rage were of di9erent kind. When Muhammad raped women, it was not rape. When he massacred unarmed men and plundered them it was not terror and theft. The psychopath and the cult leader don't want to be judged by the same standards that they judge others.

Whatever they do should be evaluated under a di9erent parameter. Their followers agree.

Janice talked about her situation as a hypothetical case to other church member. They all told her such relationship is sinful. The Pastor confirmed what others had told her and she finally decided to pluck out the sin from her life.

On August 9, 1984, Janice picked up Coleen from work and told her that there was no company and the slavery contract was just a lie. Coleen listened to this and realized that nothing now bound her to Cameron. He had suddenly lost all control over her.

She called Cameron from the bus station and told him she knew about the lies and she was leaving. Cameron cried, but Coleen, now retrieving her real name, and with it her identity as a fee person, was not to be deterred. She walked away from seven years of forced captivity to try to find her life again. “I got on the bus and I left,” she told the reporters. Truth set her free.

This mind numbing story gives us a glimpse into the mind of the malignant narcissist and the psychology of their victims. Understanding it allows us to understand how cults operate, what drives the cult leader and why cultists submit to their irrational and evil demands.

The sociopath traps his victim through violence. The malignant narcissist cult leader lures them with promises of heavenly rewards. The former restrains them physically. The latter ensnares them psychologically. Both cripple the will power of their victims through fear.

The story of the Slave Company made no sense. Coleen was already an adult. In normal situations she would not have believed it. But she believed Cameron because she was deprived

of her liberty, cut o9 from the world, had endured horrendous torments, and Janice had backed up the story.

These are factors that allow cultists to believe in doctrines that are irrational and evil. Take the doctrine of Jihad. Muslims are told that the highest form of worship is waging war for the sake of God and murdering those who don't believe. Any rational person can see this is evil. But Muslims' ability to reason is crippled. What distinguishes humans from beasts is their ability to reason. Muslims have abdicated that ability.

I receive countless angry and threatening emails from Muslims. The recurring theme in all of them is the fear of hell. Even educated Muslims cannot escape from this irrational fear that has been instilled in them since childhood. If phobia is an irrational fear, Islam is nothing but *infernophobia*.

Then there is the conformity factor. The absurd, violent, and evil teachings of the Quran are confirmed by all Muslims, and if one wants to belong to that community, one must conform. Cultists will deny their own judgment in order to conform.

In 1950s psychologist Solomon Ash conducted an experiment that showed how people will side against their own perception in order to conform to the group.

His subjects were shown an image of a few straight lines of di9erent lengths. Then another image was shown to them of one line that matched one of the lines in the first image and they were asked to find that line. Subjects had no difficulty giving the right answer, until they were placed in a group of actors posing as subjects who conspired to give a wrong answer. Subjects were disconcerted by the discrepancy between their perception and the answers given by others. After a few times most caved to conform and started giving the

wrong answers. Only 29% of Ash’s subjects refused to join the bogus majority. Daring to stand out in a crowd and be di9erent requires courage.

S tock holm syndrome

The control that cult leaders and psychopaths exert on their followers is so powerful that sometimes it lasts even when their victims escape. The victims seem to develop a sense of loyalty to their captors.

Coleen returned to her parents, but did not report Cameron. She didn’t even tell her family. She stayed in touch with Janice Hooker by phone, even though she had been just as ruthless and cruel to her as her sociopath husband. Janice asked her to keep the whole thing quiet and she complied.

Cameron and Janice began to get rid of any evidence that Coleen had ever been there at their home. Coleen kept calling them. Cameron begged her to come back, but she refused. Yet she assured them that she would not go to the police.

As she dropped hints about her ordeal to her parents, they urged her to turn these people in. Her cousins made threatening calls to the Hookers but Coleen reassured them that she had forgiven them and that she would pray for them to stay away from their life of sin.

Considering her ordeals, Coleen’s forgiveness of Cameron sounds incomprehensible. The Hookers were dangerous. Cameron told Coleen that he had murdered a girl before her.

Janice had confirmed his story. This couple was a threat to the society. So why wouldn't Coleen turn them in?

Then Janice left Cameron. Her fear and guilt had eaten away at her. She needed to talk with someone and she chose the receptionist at a doctor's office who thought she was asking for help. She encouraged Janice to tell her what was really bothering her, and Janice let the truth out. Having told one person, and having become frightened about what might happen to her two daughters, Janice went straight to her Pastor to confess everything. He was stunned, and with her permission, he phoned the police.

Janice told Police about the other young woman that they had abducted, in much the same way, but because she did not obey and was screaming, Cameron cut her vocal cords, then strangulated her and dumped her body somewhere far. A young woman, matching the description given by Janice was missing, but Police could not find her body and Cameron was not charged for that crime.

Janice told them about Coleen and how her husband had brainwashed her to keep her under his control. She provided more details, including how she had helped to destroy evidence. The detectives went out to investigate. One team questioned neighbors, who insisted that Cameron was "nice," "normal," and "good–tempered," while the police officer who talked with Coleen found her disturbingly detached. She corroborated Janice's story, but deputy district attorney found real problems: Coleen had had many opportunities to escape and upon getting to Riverside, she'd never even contacted the police.

During the trial, Coleen had a quiet demeanor showing no sign of any sense that she wanted revenge to the extent that the prosecutors feared the case may be thrown out of the court. Troublesome for the prosecution was a tape on which Coleen

told Cameron that she loved him. Fortunately the judge decided there was sufficient evidence for a trial and Cameron Hooker was convicted and sentenced to consecutive terms for a total of 104 years imprisonment. He will be eligible for parole in 2022.

I know of former Muslims who, despite having rejected Islam still feel a sense of loyalty towards Muhammad. Hassan is someone I met online in 1999. He was an educated man and used to debate with me defending Islam. Some years later he left Islam and became friendly. On many occasions he advised me that I should tone down my rhetoric against Muhammad. When I sent him an article I wrote about Muhammad's abusive childhood, he felt sympathy for that mass murderer. Virtually all criminals have had abusive childhood. This may explain, but never justify their crimes and feeling sympathy for these monsters is out of place. Hassan was o9ended when someone spoke opprobriously of Muhammad. In his words, "On a personal note, leaving Islam was enormously difficult." He withdrew from Faithfreedom.org Forum in anger and started a new ex–Muslim organization where he criticized Islamic extremism and me. He wrote, "We are only against the Islamists and harsh, literalist and violent interpretations of Islam and those who seek to impose it on others." He wanted to ignore the fact that the literalists are the true Muslims, not those who interpret Islam as they wish.

Hassan's loyalty to Muhammad, the one who had enslaved his mind all his life was greater than his gratitude to me, who liberated him. Not only he never thanked me, he remained scornful of me and vilified me at every turn. He wrote, "Anyone who understands the power religion can have over people who are born to a faith will know that from a very early age it forms their whole identity, place in the world, meaning to their life and comfort zone. Rejecting it is not simply an intellectual process, but one that tears your whole world apart. It means losing your identity and meaning for life, it means losing family and friends

and it means depression and emotional trauma – not to mention abuse intimidation and even death threats in some cases.” I wholeheartedly agree with Hassan. In an article titled Seven Valleys from Faith to Enlightenment[439], I described the ordeal of leaving one’s faith, and yet I feel no loyalty to Muhammad. I detest him. Most ex–Muslims detest him.

However, Hassan’s case is not uncommon. This inexplicable loyalty towards one’s captor is known as Stockholm syndrome. In 1974 Patricia Hearst, a 19–year old girl from an affiuent family was kidnapped. During her captivity she developed such a sense of loyalty towards her captors that she helped them to rob a bank and identified herself with them completely.

Cultists develop a misplaced sense of loyalty towards their leader. You are not free until you realize that the person towards whom you feel loyalty has been your captor, an evil soul who deserves, not your sympathy, but you scorn.

Hassan’s story has a happy ending. In 2012 he sent me an email where he wrote, “I just wanted to say that I must credit you for giving me the slap in the face many years ago that I needed to wake up from the religious delusion I was in as a Muslim. Although it took me several years to finally leave Islam, it was my exchanges with you, years earlier that set the ball in motion. At the time of course it was a very painful and shocking experience – but I needed that slap in the face and so I wish to thank you for that now – something I couldn’t do at the time.”

I am very glad for this email. This means a lot to me as Hassan meant a lot to me and I am very proud of him. He is indeed a shining light.

Psychologist Chris Hatcher who was called to testify for the prosecutor in the case of Hooker explained to the jury how mind–control works. He addressed the dynamics of

sadomasochism, and the dominant and submissive personalities involved—particularly the excitement factor for the "master" in getting someone to submit to his whims. Hatcher then talked about how the e9ects of sudden kidnapping, death threats, being housed in a dark tomb that disturbed daylight patterns, the physical abuse, the loss of control over necessary bodily functions, and the lack of communication were collectively effective in breaking down Coleen's will. In other words, her values, her identity, and her whole way of looking at the world had been changed.

In Islam there are many absurd, but strict rules that are aimed to do just that. The following extract from the testimony of a woman who converted to Islam and finally left it is an example of how Muslims live under constant psychological stress striving to comply with the rituals. She wrote, "I must wake up in the middle of the night to get up, wash myself, pray, and then somehow get back to sleep and manage my life with lack of sleep (because apparently praying is so much better than sleeping). I have a baby also. When my baby decides she wants to nap or sleep and it is prayer time, I can't just leave the baby to scream and howl for me, just so I can go and make *wudu* (ablution) before the sunset, lest I be committing a sin of not praying on time. It is exhausting enough being a mother, so I must also sleep when the baby sleeps, otherwise I would get next to no sleep. How can this be right, when I personally, get extremely sick and rundown if I don't sleep well? How can this be beneficial to my life?"[440]

The above is only a token of the psychological entrapment devised by Muhammad to cripple the hapless believers' will and to destroy their individuality. Muslims are never concerned about helping another soul and acts of kindness are alien to Islamic mentality. Showing kindness is not a requirement of their faith. Muslims main preoccupation is how to perform the rituals, how not to miss a prayer, how to do *wudu*, how to enter

the toilet, what to say upon entering the toilet and how to clean their keister. It is all about rituals, halal and haram and to endure suffering in exchange for reward. The bigger the suffering, the greater will be the reward. This is the extent of the religiosity of Muslims. This is their definition of piety. This sums up the morality of Islam. Suffering = Reward.

Muslims are encouraged to lose their identity and accept their nothingness. Rumi says, "For how long will you be concerned about clothing? Abandon your body so you won't need clothing." This is the highest expression of spirituality for a Muslim.

Cults devalue life. They call the body a "container," a "vehicle" the real self being the elusive spirit. Although Muhammad made no mention of spiritual world and his afterlife is all corporal, he taught that this life has no value – it is only a testing ground. One should live in function of the next world.

A Palestinian mother whose infant's life was saved thanks to a donation of $ 55,000 dollars by an Israeli Jew verbalized the Islamic concept of worthlessness of life most eloquently.

The baby was being treated and needed bone marrow transplant. Shlomi Eldar, the Gaza correspondent for Channel
10 News, was assigned to make a documentary about the operation called "Precious Life." But when he met Raida Abu Mustafa, the mother of the child she launched into a painful monologue about the culture of the *shahids* (martyrs) and admitted, during the complex transplant process, that she would like to see her son perpetrate a suicide bombing attack in Jerusalem.

"Jerusalem is ours," she declared. "We are all for Jerusalem, the whole nation, not just a million, all of us. Do you

understand what that means – all of us?"

She also explained exactly what she had in mind. "For us, death is a natural thing. We are not frightened of death. From the smallest infant, to the oldest person, we will all sacrifice ourselves for the sake of Jerusalem. We feel we have the right to it. You're free to be angry, so be angry."

Eldar asked, "Then why are you fighting to save your son's life, if you say that death is a usual thing for your people?" she smiled at him and said, "It is a regular thing. Life is not precious. Life is precious, but not for us. For us, life is nothing, not worth a thing. That is why we have so many suicide bombers. They are not afraid of death. None of us, not even the children, are afraid of death. It is natural for us. After Mohammed gets well, I will certainly want him to be a shahid. If it's for Jerusalem, then there's no problem. For you it is hard, I know; with us, there are cries of rejoicing and happiness when someone falls as a shahid. For us a shahid is a tremendous thing."

Like most cults Islam is a cult of death. A Muslim's entire thought revolves around his death. He is told that the fastest way to Paradise is to die, while killing someone else.

Stockholm syndrome occurs under stress in captivity, where there may be torture and a high degree of uncertainty. A Muslim's life is filled with uncertainty. A Muslim can never be certain whether he has earned the acceptance of God or whether he will be thrown into hell.

This uncertainty is enshrined in the Quran. Although, at times Muhammad claimed that on the Day of Judgment he would be sitting next to God advising the Almighty whom to reward and whom to punish,[441] at other times he claimed that he did not know what would happen to him. "*I am no bringer of new-fangled doctrine among the messengers, nor do i know what*

will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear ." (Q. 46:9)

This is confirmed in a hadith where he said "By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me."[442] Note that the above contradicts verses 48:1– 2 were Muhammad claims all his past and future sins will be forgiven. He said what he needed to say, as situation dictated.

The only certainty that Muslims have for salvation is when they take part in jihad and when they becomes a martyr.

Kidnapped victims, abused spouses, and tortured prisoners are most prone to Stockholm syndrome, and so are the cultists. The captive appears to become involved with his or her captor, and even consent to abuse and captivity. They may express feelings of a9ection towards their captor in a way that surprises outsiders and makes them wonder at just how captive and abused they really are.

Muslims are the primary victims of Islam, and yet few of them recognize it. They are defensive of it and viciously attack those who try to help them.

Katherine Ramsland wrote, "What appears to occur, according to experts who have studied the phenomenon, is that the person 'freezes' as a way to avoid further torture, and then yields to try to appease the captor. If the captor then takes care of basic needs, the captive may feel gratitude bordering on a9ection. Such victims become susceptible to suggestion, and having their own world shrink to that shared with the captor may become sympathetic. Identifying with the captor and seeing no way to escape, it becomes easier to acquiesce, even to the point of acting as if they love their captors. They are trying to arrange their otherwise unsafe and difficult world for maximum comfort and safety."

No one is more trapped than Muslims. Muslims are convinced that Allah can read their minds and record their every thought; that he has a torture house for all those who doubt Muhammad and that his punishment is severe and lasting. With so much fear how can one dare to doubt? Without doubt how can one come to the truth? The greatness of man is in his ability to doubt, not in his blind faith.

Allah, like Huitzilopochtli, is ruthless and bloodthirsty. You don't want to be on the wrong side of this fearsome deity. The Aztecs loved their god. They sacrificed countless souls at his altar. Hundreds of millions have been sacrificed at the altar of Allah and the counting continues.

It makes no sense to love a god as evil as Huitzilopochtli, Kali, or Allah. These terrifying deities are loved, not because they are worthy of love, but because they are feared. After all, it is wise to be friendly with the crocodile if you must drink from the same pond. Complex is indeed human mind.

Unlike the crocodile, gods are figments of human imagination. They are no more real than the monster beneath a child's bed. However, as long as they are believed to be real their followers will continue wreaking havoc and doing evil in their names. The believers of gods are captives of their own imagination. Only truth will set them free.

Who Is Attracted to Cults?

The behavior of Janice, Cameron's wife, is also worthy of study. She was a woman with low self–esteem. She would do anything to appease her man so she could stay with him. Although a victim herself, Janice participated in the kidnapping

of Coleen and of the girl before her. She was an accomplice in the first girl's murder and was abusive to Coleen. Janice did not help Coleen to escape out of compassion, but because she had become jealous of her.

The psychology of people converting to Islam is not dissimilar to that of Janice. Most converts to Islam are prison inmates and youths wanting to belong, or are women with low self-esteem, desperate for love. Smart people hardly become attracted to a religion like Islam. Islam is repulsive to intelligent people. Converts to Islam have low IQ, low self- esteem, or are deceived. They are impressionable and easily misled. Most of them leave Islam after they come to their senses.

Muslims are victims and victimizers at once. Muhammad is dead. All the crimes perpetrated in his name and in the name of his deity are committed by his followers. They cling to Islam for the same psychological need that made Janice cling to Cameron. They abuse others for the same reason that Janice abused Coleen. Muslims are psychological hostages of a seventh century psychopath. Although dead and his corpse is turned into dust, Muhammad's lies still entrap people and still produce victims. Muslims, collectively su9er from low self-esteem. They are not the only evil doers in the world but most human rights abuses, violence, and terrors ar perpetrated by them.

The dignity of us humans is in our freedom of thought. Striped from that freedom, we lose our humanity. When one submits to a demonic god one becomes a devil.

Look at Pakistan, Saudi Arabia, and Egypt! Look at all Muslim countries. They all abuse the minorities living among them and no one protests. Abuse of minorities is seen as normal. Where is the outcry of the so called moderate Muslims? A few may murmur complaints and blame the "radicals" but no

one will raise a finger to defend the rights of the abused .They see all this evil in Islam and they still believe in it – they still defend it. You show them the hateful verses of the Quran and they close their eyes and refuse to denounce them.

Numerous innocent souls are jailed and tortured in Pakistan, accused of blasphemy. Once a person is accused of this charge it is up to him to prove his innocence. Meanwhile, they are regularly beaten and often put to death with the full vigor of the law. And the "moderates" hide their heads in the sand and keep defending Islam.

The blasphemy law is savagery. The silent majority are just as guilty for their silence as those who commit those crimes. Where is their outcry? Where is the protest of the so called moderate Muslims? They are either the perpetrators of crimes against mankind or defenders of Islam that is the inspiration behind those crimes.

Nations, who were once the lights of the world and cradles of mighty civilizations, are now followers a madman, worshippers of the Devil, and chasers of a mirage. These once cribs of glorious cultures, have become cesspools of the world.

Muslims are aware of their misery, but in denial of its cause. The facts are clear, but they refuse to see. Like an addict who seeks refuge in his deadly substance to escape his misery, the more wretched they become, the faster they cling to Islam – as if the lunacy of a madman can bring them salvation.

Salvation comes through knowledge, not through ignorance. It can be attained when Muslim countries unblock websites such as faithfreedom.org and books such as this and allow dialogue and scrutiny into Islam. Islam will be destroyed where truth is not suppressed. With the end of Islam will come, the freedom of Muslims and their prosperity.

Chapter N ine

Ripples and Effects

In the introduction of this book I reported Michael Hart's claim that Muhammad is the most influentialman in history, followed by Isaac Newton, Jesus Christ, Buddha, Confucius, and St. Paul. Hart's list does not take into consideration whether the influences his nominees exerted were positive or negative. Adolph Hitler, Mao Ze Dong, Joseph Stalin, and Niccolò Machiavelli also make up his list.

I don't dispute Hart's claim about Muhammad. However, it is important to recognize that Muhammad's influence on the world has not been positive.

Islam's Infl uence on Nazism

Muhammad's notion of a super religion with undisputed authority was the inspiration for Hitler's super race. Albert Speer, Hitler's wartime Minister of Armaments and Munitions, records in his memoirs that Hitler regretted the fact that Muslims failed to penetrate beyond France into Central Europe, during the eighth century:

> Had the Arabs won the battle the world would have been Mohammedan today, for theirs was a religion that believed in spreading the faith by the sword and

subjugating all nations to that faith. The Germanic peoples would have become heirs to that religion. Such a creed was perfectly suited to the Germanic temperament. Hitler said that the conquering Arabs, because of their racial inferiority, would in the long run have been unable to contend with the harsher climate and conditions of the country. They could not have kept down the more vigorous natives, so that ultimately not Arabs but Islamized Germans could have stood at the head of this Mohammedan Empire.

Hitler usually concluded this historical speculation by remarking, 'You see, it's been our misfortune to have the wrong religion. Why didn't we have the religion of the Japanese, who regard sacrifice for the Fatherland as the highest good? The Mohammedan religion too would have been much more compatible to us than Christianity. Why did it have to be Christianity with its meekness and flabbiness?[443]

There is no doubt that Hitler admired Muhammad and found Islam appealing. He was attracted by the penchant for violence through which Islam expanded. There was also a common connection of Jew–hatred.

In 1940 the Nazi Germany produced a movie in the form of documentary called "The Eternal Jew" that served to dehumanize the Jews and prepare for Hitler's "Final Solution." The film compared the Jewish people to rats. Why rats? Because it is in a hadith. "Abu Huraira reported that Allah's Messenger said: A group of Bani Isra'il was lost. I do not know what happened to it, but I think (that it 'underwent a process of metamorphosis) and assumed the shape of rats."[444]

The movie characterized the Jews as wandering cultural parasites and depicted them as finding pleasure in money and a hedonist lifestyle. The Quran 2:96 says Jews are the greediest of all humankind, who would like to live 1000 years.

Carl Jung, in an interview conducted in 1930s, referring to the rise of Nazism in Germany said, "We do not know whether Hitler is going to found a new Islam. He is already on the way; he is like Muhammad. The emotion in Germany is Islamic;

warlike and Islamic. They are all drunk with a wild god. That can be the historic future."[445]

Elements of Islamic militarism found their way into Hitler's theology. Like Muhammad, Hitler believed that might is right. He preached that his, was a "master" religion, because it would "create mastery and avoid comforting lies."

Islam's Infl uence on Communism

Communism also owes its world view to Islam. Bertrand Russell in *The Practice and Theory of Bolshevism*, published in 1920 wrote, "Bolshevism combines the characteristics of the French Revolution with those of the rise of Islam….Marx has taught that Communism is fatally predestined to come about; this produces a state of mind not unlike that of the early successors of Mahommet….Among religions, Bolshevism is to be reckoned with Mohammedanism, rather than with Christianity and Buddhism. Christianity and Buddhism are primarily personal religions, with mystical doctrines and a love of contemplation. Mohammedanism and Bolshevism are practical, social, unspiritual, concerned to win the empire of this world."[446]

Jules Monnerot called Communism the Twentieth-Century 'Islam'. Monnerot wrote that the ultimate aim of Soviet Communism was "the most absolute tyranny ever conceived by man; a tyranny that recognizes no spatial limits (except for the time being those of the planet itself), no temporal limits (communist believers generally refuse to contemplate any post- communist ages), and no limits to its power over the individual: its will to power claims total possession over every man it wins, and allows no greater freedom in mental than in economic life.

It is this claim that brings it into conflict with faiths, religions, and values, which are older than itself or developing independently; and then the battle is joined. We are the battle".

[447] "Communism," says Monnerot, "takes the field both as a *secular religion* and as a *universal State*; it is therefore more comparable to Islam than to the Universal Religion that began by opposing the universal State in the Hellenistic and Roman worlds, and which can be said to have drawn men's hearts away from the State to itself….Soviet Russia…is not the first empire in which temporal and public power goes hand in hand with a shadowy power that works outside the imperial frontiers to undermine the social structure of neighboring States."[448]

Islam's Infl uence on F ascism

The influence of Islam on fascism is also undeniable. Fascism is a reactionary, authoritarian political ideology. The same can be said about Islam. Benito Mussolini said, "Fascism, which was not afraid to call itself reactionary… does not hesitate to call itself illiberal and anti–liberal." But reaction to what? "Fascism was based on a rejection of the social theories that formed the basis of the 1789 French Revolution," writes American investigative journalist, Chip Berlet. "Fascists particularly loathed the social theories of the French Revolution and its slogan: Liberty, Equality, Fraternity."[449]

Islam was born as a reactionary movement against the authority of the Meccans and their religious system, which was based on polytheism – already challenged by the growing influence of Christianity. Islam is also against liberty, equality, and fraternity. In their demonstrations in Europe, Muslims carry placards that read "Freedom Go to Hell" and "Democracy is Hypocrisy".

American Iranian journalist Amir Taheri points out, “There was no word in any of the Muslim languages for democracy until the 1890s… If it wasn’t on their tongues it’s likely that it was not on their minds either. Democracy is based on equality. The idea is unacceptable to Islam. For the non-believer cannot be equal of the believer. Even among the believers only those who subscribe to the three so-called Abrahamic religions: Judaism, Christianity and Islam are regarded as fully human.”[450]

Here is the hierarchy of human worth in Islam: At the

summit are free male Muslims

Next come Muslim male slaves Then

come free Muslim women Next come

Muslim slave women

Then come free Jewish and /or Christian men Then come slave

Jewish and/or Christian men Then come slave Jewish and/or

Christian women

The fraternity in Islam does not extend to non-Muslims. In the treaty that Muhammad enforced on all the citizens of Medina, including non-Muslim Arabs and Jews, he wrote that his followers are one *umma* (community), to the exclusion of all men. The Quran say, “The believers are harsh against unbelievers but compassionate amongst each other.” (Q. 48:29) This is the core belief of fascism.

Inspired by the Quran, Muslim groups employ sectarian violence to achieve political ends. The first group was Kharijiyya. The Kharijiyya insisted on two things. First, that the Islamic community must be based on the Quran. The second point emphasized the ascendancy of the Islamic state over the individual rights. Motivated by many verses of the Quran

(32.13, 76:29–31, 3:39, 3:159, 16:93, 2:6–7, 4:88, etc.), they maintained that God's will, must supersede men's will and claimed the community must be the bearer of the values that constitute meaningfulness. In other words, man's life has meaning only if he belongs to the Muslim community. These ideas were based on the Quran and were eventually adopted by the rest of the Muslims. This is how fascism came to define the position of the individual vis–à–vis the state.

There are many similarities between Islam and fascism. Both divide people in two camps, "us" and "them," while identifying goodness and superiority with "us," and evil with "them." This process involves scapegoating, dehumanizing, and blaming all societal problems on "them," and presupposes a conspiracy of these enemy evildoers and holds them responsible for emasculating and humiliating the community.

In fascism and in Islam, unity is achieved by instilling victimhood in the community and hatred of the outsider. Sigmund Freud writes, "It is always possible to unite considerable numbers of men in love towards one another, so long as there are still some remaining as objects of aggressive manifestations."[451]

Islam shares the following hallmarks with fascism, as highlighted by Berlet
Jingoism and excessive devotion to the nation (*umma*) Mindless
heroism and martyrdom

Militarism and glorification of war

Use of violence or threats of violence to impose views on others. Silencing the

critics

Complete reliance on an authoritarian leader not accountable to the people.

Cult of personality around a charismatic leader Reaction against

change and Modernism

Dehumanization and scapegoating of the enemy – seeing the enemy as inferior and subhuman, perhaps involved in a conspiracy that justifies eradicating them

The self-image of being a superior

Abandonment of any consistent ideology in a drive for absolute power and world domination[452]

Fascism and Islam discourage individualism and promote the state/caliphate. In the words of Mussolini, "If classical liberalism spells individualism, Fascism spells government." That holds true also for Islam.

Like Islam, fascism promoted principles of masculine heroism, militarism, and discipline while rejecting cultural pluralism and multiculturalism.

Like Muhammad, Mussolini perceived women's primary role as child-bearers, while men are to be warriors. He said, "war is to man is what maternity is to the woman."[453]

The influence of Islam on fascism and Nazism comes through Friedrich Nietzsche whose philosophy was the inspiration for these political ideologies. Nietzsche was himself influenced by Islam and particularly by the Ismailia sect "The Order of Assassins." In section 24 of *On the Genealogy of Morality*, Nietzsche points to the worthlessness of Judeo- Christian values and proposes a transvaluation of values, i.e., to transcend the inherited Jewish and Christian politics, psychology and ethics of ressentiment or guilt. He aimed at going beyond the categories of good and evil since they suppress the full potential of the strong and talented. Nietzsche heralded the arrival of the so-called 'free spirits' who no longer

believe in truth. Thus, they alone are capable of redeeming the world of the modern ills of comfort, mediocrity, and nihilism. This is distinctively an Islamic concept where truth, good and evil are appraised, not based on their intrinsic values but in relation to how they serve Islam.

Nietzsche wrote, “When the Christian crusaders in the Orient came across that invincible Order of Assassins – that order of free spirits *par excellence* whose lowest order received, through some channel or other, a hint about that symbol and spell reserved for the uppermost echelons alone, as their secret: ‘nothing is true, everything is permitted’. Now *that* was *freedom* of the spirit, *with that*, belief in truth itself was *renounced*.”[454]

Sir Bertrand Russell describes Nietzsche with contempt and says “he condemns Christian love because he thinks it is an outcome of fear. It does not occur to Nietzsche, as possible, that a man should genuinely feel universal love, obviously because he himself felt almost universal hatred and fear which he would feign disguise as lordly indi9erence. His noble man, who is him- self in his daydreams, is a being wholly devoid of sympathy, ruthless, cunning, cruel, concerned only with his own power”. This is also a perfect description of Muhammad. It is easy to see that Nietzsche was greatly influenced by Muhammad and admired him? Like his seventh century Arab hero, he too was a malignant narcissist.

Charles Watson, G.-H. Bousquet, Bertrand Russell, Jules Monnerot, Czeslaw Milosz, Carl Jung, Karl Barth, Saeed Amir Arjomand, Maxime Rodinson, and Manfred Halpern are among those who noted Islam’s similarities to fascism, Nazism, and communism.

Islam and the Demise of the Classical Civilization

In his ground breaking book, *Holy Warriors: Islam and the Demise of Classical Civilization* John O'Neill demonstrates that the destruction of the Roman civilization was due to Arab invasion and not the spread of Christianity or the invasion of Barbarians as it is commonly believed. He writes:

> After the Germanic and Asiatic Invasions of the fifth century, the peoples of Western Europe, we are told, reverted to living in thatched, wattle–and–daub huts. Cities were destroyed and abandoned, the art of writing virtually lost, and the mass of the population kept in a state of ignorance by an obscurantist and fanatical Church, which e9ectively completed the destructive work of the Barbarians. Into this darkened stage, the Arabs arrived in the seventh and eighth centuries like a ray of light. Tolerant and learned, they brought knowledge of the science of antiquity back into Europe and, under their influence; the Westerners began the long journey back to civilization… It is a version of the past that is completely and utterly false. Indeed, it would be difficult to imagine a narrative further removed from what actually happened. And, shocking as it may seem, historians have known this for several generations.
>
> The truth is that when the Arabs reached southern Italy and Spain they found not a bunch of primitive savages, but a highly sophisticated Latin civilization, a civilization rich in cities, agriculture, art and literature, and presided over by completely Romanized Gothic kings. How do we know this? Well, the Arabs themselves said so; and their testimony has been proven categorically by both documentary and archaeological evidence.
>
> Yet, having said all that, it is true that by the end of the seventh century, or at the very latest by the start of the eighth, this flowering Classical civilization came, rather suddenly, to an end; and the medieval world we are all familiar with took shape: cities and towns declined and were sometimes abandoned, trade diminished, life became more rural, the arts declined, illiteracy prevailed, and the feudal system, which fragmented the kingdoms of Western Europe, took shape. In the years which followed, the Church became the sole vehicle of

learning and administration, and a barter economy largely replaced the monetary system in place shortly before. What coins were issued, were minted in silver, rather than the gold used till the start of the seventh century. The Middle Ages had begun."

Who or what had produced this situation? As early as the 1920s Belgian medievalist Henri Pirenne located the proverbial smoking gun. But it was not in the hands of the Goths or Vandals, or the Christian Church: it was in the hands of those people whom it had, even then, become fashionable to credit

with *saving* Western Civilization: the Arabs. The evidence, as Pirenne was at

pains to show in his posthumously published *Mohammed and Charlemagne*, was incontrovertible. From the mid–seventh century the Mediterranean had been blockaded by the Arabs. Trade with the great centers of population and culture in the Levant, a trade which had been the mainstay of Western Europe's prosperity, was terminated. The flow of all the luxury items which Pirenne found in the records of the Spanish Visigoths and the Merovingians of Gaul, came to an abrupt end, as Arab pirates scoured the seas. The flow of gold to the West dried up. Gold coinage disappeared, and the great cities of Italy, Gaul, and Spain, especially the ports, which owed their wealth to the Mediterranean trade, became mere ghost towns. Worst of all, perhaps, from the perspective of culture and learning, the importation of papyrus from Egypt ceased. This material, which had been shipped into Western Europe in vast quantities since the time of the Roman Republic, was absolutely essential for a thousand purposes in a literate and mercantile civilization; and the ending of the supply had an immediate and catastrophic e9ect on levels of literacy. These dropped, almost overnight, to levels perhaps equivalent to those in pre– Roman times."[455]

Islam's infl uence on the Catholic Church

Islam also influenced the Church. Thoughts are viral. Ideas pass from one person to another and from one society to the

next. They mutate and adapt to the environment. Today, in many Western countries, it is dangerous to criticize Islam. The Dutch parliamentarian Geert Wilders was charged with hate speech for speaking against Islam. He was acquitted of the charges. Yet the fact that such charge was made against him shows that Europe is gradually giving in to the Sharia law. In the UK, Andrew Ryan, 32, was jailed for 70 days for burning a Quran. Going to jail for criticizing a religion or burning a book was unthinkable thirty years ago. It is clear that Islam's intolerance of freedom of speech is spreading amongst the Westerners. The following episode is a glaring example.

When in April 2011 Terry Jones, a pastor of a very small congregation burned a copy of the Quran, Muslims in Afghanistan rioted and killed 20 UN workers of di9erent nationalities who had nothing to do with the Quran burning. The leading elite of the US and the media did not find the savagery of the Afghans reprehensible; instead they vilified Pastor Jones for burning a book made of paper and ink. The West is changing thanks to Islam. It is clear that freedom of speech is rapidly giving way to respect for Islam. Churchill must be turning in his grave. In his book, *The River War*, written in 1899, when he was 24 years old, he wrote these prophetic notes:

> How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. The e9ects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live….A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity. The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the

final extinction of slavery until the faith of Islam has ceased to be a great power among men.

Individual Moslems may show splendid qualities … but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytizing faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is sheltered in the strong arms of science, the science against which it had vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.[456]

Just as Islam is changing Europe today, it changed the Church of the middle Ages. There is no justification in the Bible, for the crusades or for the Inquisition. They were inspired by Jihad and *Mihna*. Mihna means Inquisition. It was devised by Abbasid Caliph al–Ma'mun in 833 CE to impose his theological views on his subjects.

The influence of Islam in Persia, Egypt, India, and countries that succumbed to it has been more devastating. The cultures of these countries were wiped out and in many cases people lost their language and their identity. The Western civilization will go the same route if the present trend continues and Islam is not stopped.

Islam's Infl uence on S ecret S ocieties

Secret societies, like the Shriners, the Rosicrucian, the Freemason, the Illuminati, and the Mafia were inspired by Islam and owe their organizational structure to the Order of Assassins, founded by Hassan Sabbah in the 11th century.

The illuminati secret society was modeled after Roshaniya. Roshaniya (literally illuminati) was a 16th century Afghan secret society, founded by Pir Roshan (Illumined Saint). Pir Roshan preached the transmigration of souls and the representation of God through individuals. This was the core of the doctrine of Hassan Sabbah. Sabbah understood that the essence of Islam was the glorification of one man, and that God was Muhammad's tool to dominate the unenlightened. This knowledge was his secret. The masses were to be encouraged to sacrifice and have complete devotion to the illumined leader. They were to believe that the leader is the manifestation of God. But the leader knew that all devotions are to him and God is a pretext, an instrument to mobilize the masses and through them gain power. The leader would present himself as a holy man, the representative of God on Earth and preach goodly teachings while at the same time he would encourage thuggery, murder and assassination. The disciple was taught that truth cannot be attained through his own endeavor nor perceived by his conscience. He needed his spiritual guru to discern right from wrong. What he says is good and truth even when they appear otherwise. It is not up to the disciple to question the wisdom of the manifestation of God. He is the only person who possesses the secret knowledge and hence the only one who can discern between good and evil.

This "secret" did not start with Sabbah. Ja'far, the seventh Shiite holy Imam is reported to have said. "Our cause is a secret (*s er r*) within other secret, the secret of something that remains hidden – a secret that only another secret can reveal. It is a secret about a secret that is based on a secret. "[457]

This "secret" became the cornerstone of all secret societies. The Freemasons recruit new members by portraying Freemasonry "as a voluntary, fraternal organization, composed of men of good will, good character and good reputation, whom in most jurisdictions around the world, believe in an Almighty

Creator and practice the spirit of universal brotherhood to man. They are loyal to their country and devote their time to the principles of friendship and fellowship. Their focus is to be of service to all mankind."[458]

It sounds noble. What the 6,000,000 ordinary members of the fraternity don't know is that those at the highest echelon hold the same secret held by Muhammad, Imam Ja'far, and Sabbah that God is an instrument to gain power, that truth does not exist.

According to the Guinness Book of Records the Thuggee cult in India was responsible for approximately 2,000,000 deaths. They claimed to have originated from seven Muslim tribes. The earliest authenticated mention of the thugs is found in Ziya'–ud– Din Barani, History of Firuz Shah, dated about 1356.

The practice of Thuggee consisted in deceiving travellers and then strangulating them and robbing them. Their patron god was the goddess Kali. Kali represents time. Time nurtures and destroys. Given a personality, it becomes a ruthless mother. Sabbah's order of Assassins was created in the late 11th century. Shortly after that Kali took the characteristics of Allah. From there on she started feeding on death and would have to be o9ered blood sacrifices.

In 1816, Dr. Robert C. Sherwood published an article in the Madras Literary Gazette where he wrote, "In the more northern parts of India, these murderers are called Thugs, signifying deceivers. In the Tamul language, they are called Ari Tulucar or Mussulman noosers."

The word 'thug' is believed to come from the Sanskrit root *Sthag*, to conceal. Curiously, the Arabic word taqiya sounds the same as Thuggee and it also means the same – to conceal. In practice, the cult of Thuggee is very similar to the cult of the

Assassins and taqiya was what Muhammad practiced. He deceived his victims, concealed his intention, then ambushed them, massacred them, and robbed them.

The Thugs were fanatical killers. Like Muslims, they eliminated any who spoke out against them. They believed that murder is their most sacred mission. This was a Muhammad's idea who taught nothing is more praiseworthy than jihad – to fight and to kill for Allah.

The evidence of the influence of the Ismailia Assassins on the Thuggee cult can be found in their hierarchy and organizational structure.

Mamluk (Owned): 1st level; Includes only Thuggee apprentices or mundane worshippers.

Askar (army): 2nd–3rd level; anyone who has slain at least one victim.

Faris (cavalier): 4th–9th level; the holy warriors.

Kahin (priest): 10th–12th level; a head of the local cult.

Ghul (giant) 13th–14th level; each of these Ghuls controlled the cult branches in their country.

Caliph: 15th level; head of the entire cult.

These titles are Arabic, which implies that the root of Thuggee is in Islam.

The Mafia also owes its existence to Islam. Muslims conquered Sicily and Malta in 902 and ruled the Islands until 1061, when they were evicted following the Norman Conquest, the local gangsters moved in to fill their gap. Extorting money, in exchange for "protection," is what Muslims practiced in south Italy. It is by understanding this connection that we can understand how the Mafia can reconcile their religiosity with their crimes.

All totalitarian regimes, all fascistic forms of government, all systems that disregard the Golden Rule and use ideology as a tool for domination are either directly or indirectly, influenced by Islam.

Islam and the Loss of Half a Millennium

Thanks to Islamic ideas imported to Europe, the Universal Church assumed temporal powers and put a halt on science and reason. Enlightenment was stalled for one thousand years.

Jesus did not advocate seizing worldly powers. He said his Kingdom is not of this world. The Church was inspired by Islam for assuming such powers.

A group of Muslims flirted with rationalism for a short time. They called themselves Mu'tazelis. They claimed reason is above revelation. Their school was vehemently opposed and became extinct. The Mu'tazelis were attacked by Ash'ariyya school to which al–Ghazzali and the celebrated poet Jalaleddin–e Rumi belonged. Rumi mocked the rationalists and said they stand on "wooden legs."

The Ash'ariyya glorified irrationality and remained faithful to the Quran. They blamed the rationalists for forsaking religion and for detracting from God and his revelation. Rational objectivism was quashed with mockery and violence. The rationalists' books were destroyed and rationalists themselves had to hide for their safety. The Ash'ariyya won because they had the Quran on their side. With the Ash'ariyya's unconditional embrace of the authority of revelation and exaltation of irrationality, rationalism was nipped in the bud.

In an article titled, “Is Rumi What We Think He Is?” Massoume Price quotes Dr. Shaffiee Kadkani who wrote, “Unfortunately, the emergence of geniuses such as Rumi and other *urafa* (religious mystics) who unconditionally supported Ash’ariyya, did not give freedom of thought a chance. If it wasn’t because of Ash’ariyya our history might have evolved di9erently”.[459]

Price contends:

> It is not a coincidence that in Mathnavi, Rumi attacks all thinkers including atheists, naturalists and philosophers etc…. When Ibn Khadon [Khaldun] said Africans are black because of geographical and environmental conditions, it was the Ash’ariyya who ended such scientific observations by declaring people are black because God created them as such. When Physicians tried to find the connection between the brain and hand’s movements, it was Imam Muhammad Ghazzali who mocked scientific inquiry and stated “hands move because God wants them to move” (Alchemy of Happiness, Kimiyaya Saadat). It was Ash’ariyya who imposed inquisition culture that still exists today and haunts us even in North America.[460]

The great, so called “Muslim thinkers” were not Muslim at all. About prophets, Mohammad ibn Zachariah al-Razi (Rhazes) (865 – 925) wrote:

> The prophets—these billy goats with long beard cannot claim any intellectual or spiritual superiority. These billy goats pretend to come with a message from God, all the while exhausting themselves in spouting their lies, and imposing on the masses blind obedience to the “words of the master.” The miracles of the prophets are impostures, based on trickery, or the stories regarding them are lies. The falseness of what all the prophets say is evident in the fact that they contradict one another: one affirms what the other denies, and yet each claims to be the sole depository of the truth. As for the Quran, it is but an assorted

> mixture of 'absurd and inconsistent fables,' which has ridiculously been judged inimitable, when, in fact, its language, style, and its much–vaunted 'eloquence' are far from being faultless.[461]

Abu Ali Sina (Avicenna) (980–1037) rejected the central Islamic doctrine of resurrection of the dead and was denounced by the theologians of Islam like al–Ghazzali as "apostate".

The blind Arab philosopher/poet Al–Ma'arri (973–1057) wrote, "Religions are noxious weeds and fables, invented by the ancients, worthless except for those who exploit the credulous masses. Do not suppose the statements of the prophets to be true. Men lived comfortably till they came and spoiled life. Their 'sacred books' are only such a set of idle tales as any age could have and indeed did actually produce.

Hanifs (Muslims) are stumbling, Christians all astray Jews wildered,
Magians far on error's way.
We mortals are composed of two great schools Enlightened
knaves or else religious fools."

Omar Khayyam objected to the notion that every particular event and phenomenon was the result of the intervention of Allah. He mocked the idea of resurrection, Judgment Day or rewards and punishments in an alleged afterlife.

"Some for the Glories of this World; and some Sigh for the
Prophet's Paradise to come;
Ah, take the Cash, and let the Credit go Nor heed the
rumble of a distant Drum!"

Muhammad ibn Musa al–Khwarizmi (780 –850), mathematician, astronomer, astrologer, and geographer, and the Father of Algebra, was, as Tabari pointed out, a Zoroastrian.

Ibn Rushd (Averroes), Al–Biruni, Yaqub ibn Ishaq al–Kindi, considered to be "one of the twelve greatest minds of the Middle

Ages", Abul Qasim Khalaf ibn al-Abbas al-Zahrawi (Abulcasis) and many other so called "Muslim" thinkers did not believe in Islam and expressed their disdain of its prophet in various ways.

With men of science such as Muhammad Zachariah Razi, Al Khwarizmi, Khayyam, Abu Ali Sina, al Farabi and many others, Persia was about to become the cradle of the Age of Reason, seven hundred years before it happened in Europe. Enlightenment was stalled, both in Europe, and in Iran, thanks to Islam.

Imagine where we would be today if humanity had come to the Age or Reason, one thousand years earlier.

Nazism, communism, fascism, the destruction of the Classical Civilization, the corruption of the Catholic Church, the Crusades, the Inquisition, the secret societies, the Mafia, the holdup of the Enlightenment for one thousand years, countless wars, and hundreds of millions of deaths, are all influences of Islam. There is no doubt that Muhammad has been the most influential person in history. However, it can be argued that without him the world would have been a much better place.

Muhammad taught his followers to hate, to wage war, to raid, to rape and to murder in exchange for a free pass to a heavenly brothel. What is good in that?

The 14th century Byzantine emperor Manuel II Palaiologos was right when he said to a Persian erudite man, "Show me just what Muhammad brought that was new and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached." [462]

Islam and Muslims' Back wardness

Although Islam has been a curse to everyone, Muslims are its primary victims. In a 2005 article titled "What Went Wrong," Dr. Farrukh Saleem, a Pakistani writer, wrote:

> The combined annual GDP of 57 Muslim countries remain under $ 2 trillion. America, just by herself, produces goods and services worth $ 10.4 trillion; China $ 5.7 trillion, Japan $ 3.5 trillion and Germany $ 2.1 trillion. Even India's GDP is estimated at over $ 3 trillion (purchasing power parity basis).
>
> Oil rich Saudi Arabia, U.A.E., Kuwait and Qatar collectively produce goods and services (mostly oil) worth $ 430 billion; Netherlands alone has a higher annual GDP while Buddhist Thailand produces goods and services worth $ 429 billion.
>
> Muslims are 22 percent of the world population and produce less than five percent of global GDP. Even more worrying is that the Muslim countries' GDP as a percent of the global GDP is going down over time. The Arabs, it seems, are particularly worse o9. According to the United Nations' Arab Development Report: "Half of Arab women cannot read; One in five Arabs live on less than $ 2 per day; Only 1 percent of the Arab population has a personal computer, and only half of 1 percent use the Internet; Fifteen percent of the Arab workforce is unemployed, and this number could double by 2010; The average growth rate of the per capita income during the preceding 20 years in the Arab world was only one-half of 1 percent per annum, worse than anywhere but sub-Saharan Africa."
>
> The planet's poorest countries include Ethiopia, Sierra Leone, Afghanistan, Cambodia, Somalia, Nigeria, Pakistan and Mozambique. At least six of the poorest of the poor are countries with a Muslim majority.
>
> Conclusion: Muslims of the world are among the poorest of the poor.
> Fifty-seven Muslim majority countries have an average of ten universities each for a total of less than 600 universities for 1.4 billion people; India has 8,407

universities, the U.S. has 5,758. From within 1.4 billion Muslims Abdus Salam and Ahmed Zewail are the only two Muslim men who won a Nobel Prize in physics and chemistry (Salam pursued his scientific work in Italy and the UK, Zewail at California Institute of Technology). Dr Salam in his home country is not even considered a Muslim.

Over the past 105 years, 1.4 billion Muslims have produced eight Nobel Laureates while a mere 14 million Jews have produced 167 Nobel Laureates. Of the 1.4 billion Muslims less than 300,000 qualify as 'scientists', and that converts to a ratio of 230 scientists per one million Muslims. The United States of America has 1.1 million scientists (4,099 per million); Japan has 700,000 (5,095 per million).

Fact: Of the 1.4 billion Muslims 800 million are illiterate (6 out of 10 Muslims cannot read). In Christendom, adult literacy rate stands at 78 percent.

Consider, for instance, that Muslims constitute 22 percent of world population with a 1 percent share of Nobel Prizes. Jews constitute 0.23 percent of world population with a 22 percent share of Nobel Prizes.

What really went wrong? Muslims are poor, illiterate and weak. What went wrong? Arriving at the right diagnosis is extremely critical because the prescription depends on it.

The diagnosis is simple. The problem with Islamic countries is Islam. The more a country becomes Islamic the more backward it becomes.

Professor Pervez Hoodbhoy, a Pakistani nuclear physicist, wrote that Israel has almost twice as many scientists as all the 57 Muslim countries put together. Islam, with almost fifth of the world's population, accounts for less than 1% of the world's scientists.[463]

In an article published in The New York Times, Tariq Ahmad, a Muslim doctor at Brigham and Women's Hospital in Boston had an ingenious idea.[464] After admitting "I am by no means an expert on the topic of Islam or Muslims," he suggested, "To defeat the threat of radical Islam, I suggest that the answer lies among the people who are the least Muslim. It is only the secular forces within Islam that can subdue the screams of radicalism."

In other words, the solution to the problem is in the hands of those who know Islam less and practice it least. Does Dr. Ahmad also believe the best persons to practice medicine are those who dropped out of med school?

Ahmad is not alone. His, is the prevalent idea. The fact is that for 1400 years the "least practicing Muslims" have been unable to end the virulent Islam. They can't because once they accept the authority of the Quran they give all the power to the true Muslims – the radicals and the terrorists.

Those who know Islam better know that violence is part of it. Khomeini knew Islam well. He wrote. "Those who know nothing of Islam pretend that Islam counsels against war. Those are witless. Islam says: Kill all the unbelievers just as they would kill you all! … Islam says: Kill them, put them to the sword. People cannot be made obedient except with the sword! [465]

Khomeini's views are based on Islamic scriptures and are shared by all Muslim scholars. When those who are "less Muslim" decide to become good Muslims, they become jihadi terrorists.

Numbers don't count. Whoever has the "Divine Authority" on his side has the last word. In Islam, the fundamentalists will always prevail.

Lukewarm Muslims are not the solution. They are a massive part of the problem. By identifying themselves as Muslim they give legitimacy to the Quran and to the terrorists who put that book to practice.

The majority of Germans did not agree with the holocaust. Nonetheless, millions perished because silent majority don't count. They gave legitimacy to the criminals in power.

If Islam is good why practice it minimally. If it is bad why practice it at all? Poison, taken in small doses, may not kill you, but why take it?

Islam and Misogyny

Islam has been a negative influence in the world, yet none has been as baleful as its misogyny. Women prior to Islam, in all Islamic countries, enjoyed more rights and privileges than after it.

When Muhammad heard the news that Persians had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."[466] No woman has ever ruled Iran after it succumbed to Islam.

Muslims claim that in Arabia women were considered so low that Arabs used to bury their new born daughters alive. This goes against commonsense and human nature. It's simply a lie. Women in pre-Islamic Arabia enjoyed far more respect and status than they ever had after Islam. A good example is Khadijah, the first wife of Muhammad who was a successful merchant and had many men at her service. Khadijah was not

an exception. Khunaas, mother of Mus'ab ibn Umayr, was also a successful merchant no less powerful than Khadijah.

At the time of Muhammad, a woman by the name of Sijah claimed to be a prophetess and led an army of 30,000 men in a war against the Muslims. For an Arab today it is inconceivable to follow a woman.

Pre–islamic Arabs worshiped Al Lat (literally 'the goddess') with triple aspects each representing a phase of the moon – Qure, the crescent moon or the maiden; Al'Uzza, (literally 'the strong one') who is the full moon and the mother aspect; and Al'Manat, the waning, but wise goddess of fate, prophecy and divination. Later, these three personalities of the triune god came to be known as 'daughters of Allah'. Another deity, Hubaal, became known as Allah (literally 'the god'). Muhammad thought it is denigrating for God to have daughters. He said, "*What! for you the males and for Him the females! This indeed is an unjust division!* " (Q. 53:21–22)

Bob Trubshaw says, "At Mecca the Goddess was Shaybah or Sheba, the Old Woman, The sacred Black Stone now enshrined in the corner of Ka'ba was her feminine symbol, marked by the sign of the yoni and covered by a veil. The Black Stone rests in the Haram, 'Sanctuary', cognate of 'harem,' which used to mean a Temple of Women: in Babylon, a shrine of the Goddess Har, mother of harlots. Hereditary guardians of the Haram were the Quraishites, 'children of Qure'. The holy office was originally held by women, before it was taken over by male priests calling themselves, Bani Shayban, 'Sons of Sheba' – the famous Queen Sheba of Solomon's times."[467]

Worshipping goddesses and veneration of female genitalia, the symbol of fertility, suggests Arabs had high respect for women. Muslims still kiss the symbol representing her yoni, without knowing its origin.

The Sacred Yoni of Sheba, the goddess of Ka'ba

Muslim historians report the story of two extraordinary women, um Qirfa and her daughter Salma. Um Qirfa was the leader of Bani Fadara. Zeid, the foster son of Muhammad, raided her tribe. Under her leadership, her men defeated the raiders. Many Muslims were killed and Zeid himself was wounded. Zeid swore that he would take his revenge. When he recovered Muhammad sent him back with more force. He fought the Bani Fazara, killed some of them and took um Qirfa, and her beautiful daughter as hostage. The Sira of Ibn Ishaq says, Zeid killed um Qirfa, "cruelly." The details of this cruel killing is omitted by Ibn Hisham who edited Ibn Ishaq's Sira. Tabari explains that her legs were tied to two ropes and each rope was pulled by a camel until she was ripped in two. Ibn Ishaq says, "She held a position of honor among her people, and the Arabs used to say, 'Had you been more powerful than um Qirfa you could have done no more'". Such was the courage of this woman that she had become a legend among Arabs.

Um Qirfa's daughter Salma was enslaved. Salama, proved to be no less a superwoman than her mother. After her captivity she was employed to do the domestic work for Aisha. But this princess had blue blood in her veins. After the death of Muhammad, many Arabs left Islam. Abu Bakr waged a savage

war against the apostates (War of Apostasy) and killed hundreds of thousands of them. He burned them, stoned them to death, threw them into well or cast them o9 from cli9s, until he brought them back into submission. Tabari says a Muslim named Ilyas left Islam and fought against Muslims (for his freedom). When he was captured Abu Bakr ordered to ignite a fire in the middle of the mosque in Medina and threw the wretched man in the fire alive.[468]

Salma persuaded Aisha to allow her to go to the remainder of her people and convert them to Islam. Once freed, she travelled to villages and towns and assembled a huge army. She posed such a threat to Muslims that Abu Bakr sent his most savage general, Khalid ibn Walid, with a large army who brought her down in the most un–chivalrous cowardly way.

Tabari reports "the defeated apostates regrouped around Salma, daughter of Malik ibn Hudhaifa, who like her mother was valiant and honored. She rode the camel of um Qirfa and roused people to fight. As men became heartened they gathered around her. When Khalid ibn Walid learned that Salma is raising fund and preparing an army he went to fight her. A fierce battle broke. During the battle Salma was standing on the top of her mother's camel, and like her, she was courageous, respected and honored."[469] Her story is reported below in more detail.

> When after the defeat of Taleaha, many of his followers sought refuge with um Zummal (Salma), she decided to avail of the opportunity, and lead a coalition against the Muslims. She moved from tribe to tribe and exerted them to hostility against the Muslims. She mustered a considerable force which assembled at her headquarter Zafar at the western edge of the Salma range, a rugged mountain named after her. When Khalid came to know of the hostile

intentions of um Zummal, he led a Muslim force from Buzakha to Zafar. Immediately on arrival at Zafar, Khalid took the initiative and launched the attack. Umm Zummal and her forces o9ered sti9 resistance. It was by all accounts a hard battle. Mounted on a camel, um Zummal personally led the charge, and her undaunted courage was a source of great inspiration for her followers. Failure of his first e9ort to dislodge the apostates made Khalid reassess the situation. He saw that the center of the apostates was led by um Zummal who rode on a magnificent camel which belonged to her mother. She exhorted her followers to fight bravely. She was surrounded by a ring of warriors who fought desperately, fired with a determination to win or die. For long the result of the confrontation remained uncertain. Khalid realized that the moral strength of the apostate force lay in the leadership of um Zummal, and unless she was eliminated somehow the chances of the Muslim victory were not very bright. Khalid directed his archers to aim at the camel on which um Zummal was riding. Every bow was bent and every spear of the Muslim was directed towards the camel. The camel was pierced with countless wounds, and it fell. Then Khalid with a picked group of warriors made a determined thrust towards the center, and as the litter carrying Salma alias um Zummal fell to the ground she was killed immediately. The Muslims made free use of their swords and spears. Um Zummal lay dead on the battlefield, and around her lay the dead bodies of her bodyguards who had fought to the last in her defense. With the death of um Zummal all resistance of the apostates collapsed and the battle of Zafar was won by the Muslims. That was in October 632 C. E. The apostate bibles o9ered submission and were re–

admitted to the fold of Islam. Considerable booty fell into the hands of the Muslims which was sent to Madina.[470]

Compare the bravery of this young woman to the cowardice of Muhammad who used to wear two coats of mail and stood away from any danger, protected by his bodyguards.

Even Aisha led an army against Ali. In the early years of Islam Muslims had not yet shed their ancestral chivalry and women had not lost all their status. It took a couple of generation for women to be reduced into animals and objects.

How can women thrive in a society influenced by Islam? How can they lead or succeed when they are shrouded in a veil of shame? Muslims claim that the veil is cultural. Not so. Tabari quotes Ibn Ishaq saying, "When the hostages of Badr were brought to Mecca Sauda, the wife of the Prophet was at the home of the Afra with their sons, as at this time the law of veiling had not yet been ordained.[471] This ordinance is in the Quran 33.59.

Muhammad said women are deficient in intelligence and their testimony should not be trusted because their brain does not work properly (they forget). The Quran 4:34 makes women eternally subservient to men and says men are the maintainers of women because Allah has made some excel over others and as such women should be obedient to men. The Quran 2:228 says that women have some rights but men have a degree of advantage over them.

After Islam we don't see any Khadijah, um Qirfa and Salma in any Islamic country. Muslim women were degraded. The e9ect of Muhammad's misogyny is eloquently expressed by Fakhruddin al-Razi (1149-1209 not to be confused with the rationalist Zakaria Razi) who in At-Tafsir al-Kabir, commenting on Q. 30:21wrote:

> His saying 'created for you' is a proof that women were created like animals and plants and other useful things, just as the Most High has said 'He created for you what is on earth' and that necessitates the woman not to be created for worship and carrying the Divine commands. We say creating the women is one of the graces bestowed upon us and charging them with Divine commands to complete the graces bestowed upon us, not that they are charged as we men

are charged. For women are not charged with many commands as we are charged, because the woman is weak, silly, in one sense she is like a child, and no commands are laid upon a child, but for the grace of Allah upon us to be complete, women had to be charged so that they may fear the torment of punishment and so follow her husband, and keep away from what is forbidden, otherwise corruption would be rampant.

Rehashing the biblical fable about the creation of Eve, Muhammad said "Woman is like a rib. When you attempt to straighten it, you would break it. And if you leave her alone you would benefit by her, and crookedness will remain in her."[472]

The consequence of Muhammad's misogyny is more ruinous than all his other influences. Women in Islamic countries are equated to animals. Their bodily fluids are deemed to be filthy and they are thought to be of the devil because they tempt men. How can one respect and love a person he regards so lowly? How can you love a woman when you can buy them in quantities and dispose of them when you please? Prior to Islam the Persian and the Arab poets composed beautiful love poems for women. After Islam you rarely find a love story or a love poem for a woman. Instead, Islamic literature is full of love lyrics for young boys.

Women are denigrated, discriminated against, beaten, raped and honor killed. The Muslim world languishes because half of its population is barred from contributing.

Women are denied education. Uneducated women are ignorant and lack self–esteem. But women are also mothers. They project their sense of inferiority on their children. Their sons inherit their mother's low self–esteem and grow up to build the Islamic world with inadequacy and incompetence – fighting constantly with their inner demons, the demons of

fear, hurt pride and humiliation. As the result, the Muslim world is plunged into darkness of ignorance, of self–pity and of dictatorship.

Dr. Mahathir, the ex– Prime Minister of Malaysia summed up this sentiment eloquently when in the 10th summit of the Organization of Islamic Conference he said, *"We are all Muslims. We are all oppressed. We are all being humiliated."*

This sense of inferiority, however, is not the fault of the "Zionists," as Dr. Mahathir misdiagnosed, but the outcome of how women are treated in Islam.

The feeling of inferiority torments the Muslim. He can function either in the role of a bully/dictator or a sycophant, but never as equal. That is why there can't be a long lasting democracy in any Islamic country. He seeks power. He is in constant need to show o9 and to compensate for his sense of inferiority. He feels neglected, humiliated and victimized and seeks revenge. This too was echoed by Dr. Mahathir who called upon the Muslims to acquire " *guns and rockets, bombs and warplanes, tanks and warships*" to humiliate their "*detractors and enemies*".

The moderate Muslim Dr. Mahathir was right! Muslims are oppressed and humiliated. However, their humiliation has nothing to do with their perceived "detractors," but with their religion. It has to do with how they are raised and how their mothers were raised. It has to do with how Islam treats women. Women who have no self–esteem can't raise sons with high self– esteem. They raise men with bruised egos who sublimate their shame in anger and express it in violence. Is it any wonder that Osama bin Laden's mother was the least favorite of her husband's numerous wives? Osama grew up with a mother with low self–esteem and inherited her sense of inferiority. This

petty man was striving to compensate his own feeling of worthlessness by becoming a hero to his fellow Muslims.

Men with low self–esteem are dangerous. They cover up their shame with violence. They seek “martyrdom” for its perceived glory. The thought of becoming heroes, their pictures published in the newspapers and shown to the world, for a young man who sees no worth in his life can be exhilarating. He is nobody in life, but he can become famous and even a hero in death.

The self–anointed prophet of Arabia could never imagine that his obsession to control his young wives would one day bring the world to the brink of destruction – as if, a narcissist like him would have given a damn!

Thanks to his misogyny, Muhammad sired a sick society of emotionally scarred men, with humongous egos, unable to function harmoniously in a world of equals and incapable of being happy and at peace. They fail in relationships with their spouses and their children, unless it is patriarchal. They fail in the society unless it is dictatorial. They perpetuate the cycle of abuse, humiliation and dictatorship ad infinitum. Little men, who are hurt inside wear masks of grandiosity; hide inside their inflated and inflammable egos; are explosively dangerous to themselves, and in such a large numbers, to the world.

Among all Muhammad’s influences none is more malefic than his misogyny. Muhammad’s misogyny has victimized every Muslim – women and men alike. A sick society has “evolved” with timid men, self–pitying men, arrogant, ego– centered, violent and angry men, hate mongers, and war mongers.

The Increase of Intolerance among Non– Muslims

For every action there is a reaction. When you hit someone, again and again, eventually he will hit you back. Muslims abuse, rape, terrorize and kill their non–Muslim hosts in many countries. It would be foolhardy to think their continuous assaults will remain uncontested forever.

The victims of Islam are becoming restless and are reacting. Remember that the crusades were a reaction to over 400 years of jihad. When in 2002 Gujarat Hindus rioted, killed the Muslims and burned their mosques and businesses, it was because Muslims had burned a train of Hindu pilgrims killing nearly 80 women and children.

Nigeria, Africa's most populous country, has seen tens of thousands die in the violence between Christians and Muslims since it gained independence from Britain in 1960. While members of the two faiths have perpetrated atrocities against each other, we must not forget the fact that Muslims started this violence and Christians responded in kind. The same is true in Somalia. The instigators of all savageries are always Muslims.

People in countries under attack by Muslims, which is virtually all the countries where a substantial number of Muslims reside, are becoming radicalized. Andres Behring Breivik the 32 year old extremist who bombed a government building in Oslo that resulted in eight deaths, and shot 69 mostly teenagers in a camp of the Workers' Youth League (AUF) of the Labor Party may have been a lone wolf, a sick individual su9ering from narcissism and delusions of grandiosity. However, the anger against Islam and the liberals who blindly support it is going main stream.

On one hand Muslims are transforming the non–Muslim countries into, as Orianna Fallaci put it, kasbahs. They piss and defile the picturesque cities of Europe. They refuse to integrate. They build ghettos and no–go zones for the locals, including the police. They assault non–Muslims, rape their women and try to shove their Sharia and their barbaric way of life on their hosts and at the same time demand respect. On the other hand their leftist allies are aiding them. Together they have formed an alliance to destroy the Judeo–Christian foundation of the western civilization.

There is a limit to forbearance. Muslims interpret tolerance as a sign of weakness and if not stopped, will increase their violence. It is only natural for their victims to react. So far violence has been one sided – perpetrated by Muslims. It's only a matter of time for it to become reciprocal.

Europe is becoming intolerant. Ironically, that is a good thing, because tolerating intolerance will only encourages it. If Islam is not stopped, Europe will be lost and the western civilization will be lost. Let us be honest; the modern world is owed to the western civilization. A newly Islamized Europe will be more radical than the present Islamic countries.

It would be a mistake to see this anger as anything other than a reaction to Islamic invasion, and it would be foolish to try to suppress it. The anti–Islam sentiment cannot be suppressed, because it is legitimate. But it can be directed so it does not turn violent. Suppressing it will make it explode. Muslims have been very clear in stating their intent, which is to subdue and to dominate their hosts and even to rape their women. People hear their message and see what they do. They can't pretend the elephant is not in the room.

Instead of blaming the reaction we must remove its cause. The cause of this intolerance is Islam and the stubborn denial

of the leftist–controlled media and multiculturalist governments. Denial will only aggravate the problem. I am not against multiculturalism. I love humus, falafel and babaghanush, and did I say belly dancing? That is culture. Female genital mutilation, honor killing, wife beating, hand chopping and eye gouging that are based on the Sharia are barbarity. Islam is not a culture any more than fascism and communism, or for that matter Christianity and Buddhism are. Islam is an ideology.

To quote Wafa Sultan, civilizations don't clash; they compete. It's barbarity that clashes with civilization. Are Indian culture, Chinese culture, African culture or any culture in war with any other culture? Islam is in war with all cultures, because it is not a culture. It is the antithesis of culture.

I support Geert Wilders and his e9ort to stop Islam in Europe. Wilders is our best hope. If people like him are silenced, the anti–Islam sentiment will turn violent. There will be bloodshed and Muslims will be the losers. To avoid such a dreadful scenario, Wilders must be supported. I urge ex– Muslims to join him and demonstrate that we are part of the West. We cherish its values and defend its freedom. This is not a war between races, even though Muslims and their leftist lackeys want to make it look that way. This is a war between two ideologies – an ideology of freedom, of pluralism, of tolerance and of equality and an ideology of slavery, of supremacy, of intolerance and of domination.

Chapter Ten

Where Are We Headed?

Muslims try to be like Muhammad in every way. The mullahs, study for years to learn their Prophet's sunnah, and then teach that to believers, who in turn, do their best to emulate him. Through the sunnah, Muslims learn how Muhammad prayed, washed his face, cleaned his teeth, nose, and ears. How he ate, which fingers he licked after eating, which foods he liked, on which side he slept, what was the shape and material of his clothing, and how long was his beard? Did he wash before sex or after? With which foot he entered the toilet? Did he urinate standing or squatting? Which direction he faced when defecating? On which foot did he place his weight when squatting? With which hand did he clean his private parts? To a Muslim, doing these is piety. The Quran says "Verily, you have in the Prophet of Allah an excellent example." (Q. 33:21)

Ibn Sa'd reports a hadith from a companion of Muhammad who tried to show o9 his piety by saying that he saw Muhammad liked squash and since then he too loves this vegetable.[473]

Muslims' thoughts reflect those of Muhammad and their actions mirror his. They strive to lose their selfhood and become clones of their prophet. It is false to say Muslims are a diverse group of people. To the degree that they emulate Muhammad they are all his mini replicas. This determines their level of "piety" as well as violence.

There are also good people who call themselves Muslims. They are often denounced by the real Muslims as hypocrites, or like Salman Taseer, the governor of Punjab who opposed the blasphemy law, they are assassinated.

The "soft" Muslims make up the bulk of the Umma, but their voices are silenced because they find no support for their views in the Quran. They sheepishly trail behind the zealot minority. If Umma were a dog and the "extremists" its tail, the tail wags the dog.

Actually there are no extremists in Islam. Extremists and radicals exist in other faiths, but not in Islam. Muslims can be divided in three categories – the good, the bad, and the hypocrites.

The *good Muslims* are those who follow Muhammad to the letter. They disdain the world and seek martyrdom. We call them terrorists. They call themselves Salafi – followers of the Sunnah of Muhammad and his companions.

The *bad Muslims* are those who don't follow Islam properly. They are wishy–washy Muslims. Their faith is weak and their knowledge of Islam is deficient. Instead of seeking martyrdom they strive to better their lives. They are ignorant of Islam and confess to their ignorance and lack of devotion. Most of them are overtaken by guilt and hope that one day; they will renounce the world and become good Muslims.

Then there are the *hypocrites*. These are the ones who know the truth, but hide it. They claim that Islam has been hijacked by a few "radicals" (the good Muslims). Their argument is that Islam is a great religion, as long as it is not practiced. They call themselves devout Muslims, but disagree with the Sharia. Zuhdi Jasser, Tarek Fatah, Tawfik Hamid and Irshad Manji are among the most vociferous proponents of this Islamic ruse in the West.

They repudiate everything that Islam teaches and say this is not the real Islam. Their goal is to convince the victim that Islam is not the enemy. They are guilty of false labeling Islam. They don't write for Muslims who know Islam well and will never buy their charade. They write for the westerners.

Secret Pakistan: Double Cross, is a documentary made by BBC (available on Youtube) that shows how Pakistan, while openly acting as an ally of the West secretly supported the Taliban. Once in a while they would capture low ranking al Qaida commanders to keep the Americans happy and secure their billions of dollars share of aid, but secretly they protected the Taliban and aided them to continue to fight. Thousands of American soldiers were killed as the result of Pakistan's duplicity.

The so called "moderate" Muslims are playing the same game of deception. They criticize everything Islam teaches, and say this is not Islam. In my view they are more dangerous than the terrorists. Islamic reformation is a smoke screen.

Truth was spoken by Turkey's Prime Minister Erdogan who, condemned the term "moderate Islam", often used in the West to describe his own party AKP and said, "These descriptions are very ugly, it is o9ensive and an insult to our religion. There is no moderate or immoderate Islam. Islam is Islam and that's it."[474]

Although the e9orts of those who speak of moderation in Islamic countries are laudable, to do the same in the western countries is deception. Firstly, in the west there is freedom to speak the truth and secondly, it's the Muslims who have to believe Islam is moderate and stop supporting terrorism; the non- Muslims need to know the truth.

The so called “moderate” Muslims are the silent accomplices of their jihadi co−religionists. It is their adherence to Islam that makes this faith the second largest religion and legitimizes it. The result is a hellish society that has little hope of recovery, where everyone su9ocates, and no one knows how to extricate themselves. Ironically, the more they su9er, the more they cling to their faith.

If we adopt a submissive peaceful posture vis−à−vis Muslims, they will be emboldened and we lose. We lose our freedom, our democracy, our civilization and everything humanity has achieved since Enlightenment. Science will be enslaved by an obscurantist religion and the world will sink in the quagmire of Talibanization.

This will not be the end of the story. Since Muslims know no other way to resolve their disagreements, except through fighting, in an eventual Islamic world everyone will be fighting with everyone else and there will be mass slaughters worldwide. With the world’s reserves of nuclear weapons in the hands of Muslims, you can imagine what will be the future of mankind.

Muslims will start killing each other because each considers others to be heretic. A Good example is what is happening in Gaza. Muslims in this tiny piece of land are in perpetual war with Israel. Meanwhile, they persecute the Christians and have splinted in numerous groups, fighting among each other.

Muslims are divided into thousands of groups. They are all hostile to each other, killing one another and calling each other kafir and heretic. The only thing that unites Muslims is their hatred of non−Muslims and particularly the Jews.

If Islam conquers the world, this is where we are heading: Constant war and the assured destruction of mankind.

This division between Muslims appears to be by design. It is as if Muhammad wanted his followers to be disunited, fight and kill one another. Muslims will jump to di9er and will quote the surah 3:103 where Muhammad exhorts his followers: "*And hold fast, all of you together, to the rope of Allah and be not divided.*" That was probably what Muhammad hoped. However, thanks to his lack of wisdom he laid the foundation of disunity among his followers.

Imam Abu Dawood quoted a Hadith concerning the division of the Muslims into seventy–three sects in his Sunan (3:4580, English edn.). "Mu'awiyah ibn Abu Sufyan said, The Apostle of Allah stood among us and said': 'Beware! The People of the Book before (you) were split up into 72 sects, and this community will be split up into 73, seventy–two of them will go to Hell and one of them will go to Paradise.'"

This hadith is reported also by others. It is an authentic hadith. The implication is clear. It follows that Muslims will split into many sects and since all but one are false, all but one are heretics. How the righteous Muslims should deal with heretics? That too is prescribed. Heretics must be killed.

But which one of these 73 sects is the right one? That depends on whom you ask. When every Muslim believes to be rightly guided and those who disagree with him are heretics, doesn't it follow that Muslims are required to fight with each other?

The truth is that Islam is divided into thousands of sects. I don't believe in supernatural, but for the sake of argument, let us assume Satan is real and determined to destroy mankind. What better way could he find than inventing a religion like Islam and make people kill one another?

More lives have been lost because of Islam than for any other cause. If Hitler's insanity caused the death of fifty million people, Muhammad's cost hundreds of millions of lives. The pain caused by Hitler is history. The wounds caused by Islam have been bleeding for 1,400 years.

The primary victims of Islam are its believers. Their minds are filled with superstitions, their hearts are hardened with hatred, their lives are tormented with su9ering, and their brains are paralyzed with the fear of hell. They are the most pitiable people of the world and yet believe others envy them.

One educated Muslim lady who left Islam and encouraged her husband to do the same after reading the above passage in an earlier edition of this book wrote the following:

> Once we visited my brother's family. They are typical devout Muslims. Their children respect the parents. They rarely have heated arguments about anything. They are socially and financially stable and healthy – a typical perfect family. Thinking about them, how could I have an idea that they could be the ones you described here? It seemed impossible for my brother and his family to have a heart filled with hatred, until when we heard of three Ahmadis murdered by a mob of 200 jihadists. When we asked his opinion about the murder of the innocent people, his response increased my repulsion of Islam and confirmed what you said. He said that it was not the mistake of the Jihadist; it was the victims who are to be blamed, for they ignored those very noble principles of Islam. Even though violence was unacceptable, he said, in this circumstance the anger of Muslims is understandable. The same tone came from his wife, his children, my colleagues, and even from many prominent figures on TV, including one of the members of National Human Rights Committee. Our President condemned the attack, but he too blamed the Ahmadis for insisting to call themselvesMuslim. (The Ahmadis are regarded as heretics by the mainstream Muslims.)

An article titled, "*Jihad: The Forgotten Obligation*" that can be found with a Google search on several Islamic sites writes:

> **P rovision, U nder the Shade of the Spear:** Narrated Ibn Umar (ra) that the Prophet (saw) said, "*My livelihood is under the shade of my spear, and he who disobeys my orders will be humiliated*." (Bukhari, p.408, vol.1) The virtue of the spear has been mentioned in this hadith and we have been informed that the livelihood and provision of the Prophet (saw) lies in the spear (jihaad). This is why the muhaditheen have stated that the best earning is that of war booty and it is clearly proven by this hadith that booty has been made permissible for this Ummah. Note: the term "humiliation for the ku9ar" in the hadith, means paying jizya (a small tax levied for the non-Muslim citizens – dhimmis – of the Islamic state). (Fath ul Bari, p.116, vol.2)

The above is a clear demonstration of the utter lack of morality in Muslims. A hadith says Muhammad earned his livelihood through robbery. As the result Muslim scholars and *muhaditheen* (collectors of hadith) have concluded that booty is permissible and the best earning is the one that comes from robbery. Today, Muslims lament that the obligation of jihad has been forgotten and that they should earn their livelihood by plundering and forcing the non-Muslims to pay jizyah. This is the true Islam. It can't be changed because it is the sunnah of Muhammad.

Talking about her own conversion, this lady wrote, "After reading your articles, I was terribly confused and depressed. I felt so much languish and I was so angry. I felt sad. I was in a nightmare for days and nights. I kept searching and reading other related sources frantically. I kept telling my husband how abhorrent Islam is. He asked me to stop reading, but how could I? It is hard to believe how people can become so monstrous."

Islam blinds people. It destroys their humanity. Nonetheless, when Muslims leave Islam they are transformed. I have received countless emails from people who told me that

after they left Islam, for the first time they saw mankind as one family. The distrust and the hatred had evaporated overnight. Now they could love everyone without guilt. There is goodness in everyone. The light is there; it is only covered. Once the cover is removed, it will shine again.

This lady said she is in charge of 1000 students. Although impossible for her to speak openly, she vowed to sow the seed of inquisitiveness in their young minds. That is great, but while she has to do this surreptitiously and with a great risk to her life, the mullahs can spread their hate and ignorance freely to millions.

Muslim societies are dysfunctional, their countries are dictatorial and their lives are in shambles. It's up to them to end their denial and face the painful truth that Islam is the main cause of their miseries.

Non–Muslims are guilty of naiveté. By tiptoeing around the truth, lest they o9end Muslims' petal delicate sensitivity, they are accomplices in keeping them ignorant. When they accept Islam as a legitimate religion, they validate it.

Non–Muslims have allowed unrestricted propagation of this cult in their countries. Islam does not recognize any other religion or system as legitimate. It aims to abolish all other systems, and take control over the lives of every living being. How can such a thing be tolerated?

Muslim immigrants are flooding the Western countries with the intent to colonize them. Shortsighted and unscrupulous politicians bend over backwards to appease them. Some have gone as far as to support the "blasphemy law" and have passed laws to prosecute the critics of Islam.

Thanks to immigration and Muslims high birth rate, their numbers in the West is on the rise. The entire water of the

ocean can't sink a ship unless it gets inside it. Similarly, large populations of Muslims in Islamic countries pose little threat to the world. But their growth in the West is a serious threat to mankind. If Muslims multiply in their own countries they will only become poorer. They will fight among each other and will be weakened. They can only hurt themselves. Eventually, they will give up Islam, as most Iranians have. However, their increased number in the West will undermine democracy and this means the death of human civilization.

If the western civilization falls, humanity will revert to a dark age from which there will be no recovery. This is the most serious threat mankind has ever faced. Had Hitler won the war, his reign of terror could not have lasted long. It would have fallen like communism fell in Russia. But the reign of terror of Islam can last indefinitely.

Muslims in the West are more "evangelical" and more militant than their co–religionists back home. Democracy provides them a fertile ground to be virulent. Radical Muslims are jailed in most Islamic countries, while they roam freely in the West.

Those who think kindness can win the hearts and minds of Muslims are in grave error. No amount of kindness will ever soften the hearts of Muslims and make them accepting of non– Muslims. Their hatred is deeply rooted in their faith.

Wool Wafa Samir, a 21 year old Palestinian woman, tried to enter Israel. Security cameras were fixed on her as she was questioned by the Israeli guards from a distance. She had a medical certificate and a pass to enter Israel. A year and a half earlier Wafa was injured in her house when a gas canister went o9. The medical treatment in Gaza only worsened her condition. So she was given permission by Israel to be treated at Soroka Hospital in Beersheba for her burns treatments. This

time Wafa was not coming for treatment. She was carrying 10 kg explosives fastened to her thighs, with the intent to kill her doctor, nurses, and other patients in the hospital that treated her. During the search, she detonated the bomb and blew herself up. The tragic incident can be seen on Youtube. Search her name. Those who read the history of Islam know that early Muslims prided themselves for murdering their friends. Islam had changed their hearts. Showing kindness to Muslims in the hope that they may reciprocate belies the ignorance of Islam.

Is Islam compatible with democracy and Western values? Are we going to be safe if Muslims grow in our midst? Does multiculturalism mean that ideologies that are openly against other cultures, pluralism, and democracy should also be welcomed?

Multiculturalism assumes that every culture has something valuable to o9er. It presupposes that all cultures can co-exist in harmony, and that they are all the same. Islam has a proven record of creating isolated communities which often, if not always, are antagonistic and in conflict with those around them. Islam is not a culture, nor is it capable of meaningful integration with other cultures. It is a belief system that promotes hate. It is no di9erent than Nazism. Is there a benefit in recognizing Nazism as a legitimate ideology, and allowing its practice and its spread? Should we be tolerant of doctrines that are intolerant, promote inequality, foment hate and encourage terrorism? How rational is it to let a belief system thrive in our countries when the very tenets of that belief call for our subjugation?

Islam is not a culture. It is a doctrine that aims to subsume all cultures. It is not another color in the rainbow of religions. It is the dark void of night that wants to devour all colors.

If any culture needs to be protected, it is the Western Helleno–Christian culture. It is this culture that is facing extinction. It is to this culture alone that we owe the Enlightenment, individual freedom and democracy. These are the foundations of our modern world. It would be a terrible mistake not to protect this culture. If we do nothing, we face a future where democracy and tolerance will fade and Islam's primitive instincts will subjugate humanity.

All cultures are not made equal. A "culture" that advocates subjugation of women and minorities is not on parity with one that promotes equality of all people. Islam is the antithesis of culture. It is savagery and incivility. Islamic civilization is an oxymoron while Islamic terrorism is redundancy. We owe our freedom and modern civilization to the Western culture. It is this culture that is now under attack and needs protection.

In his book *Slavery, Terrorism and Islam: The Historical Roots and Contemporary Threat*, Dr. Peter Hammond explains how Islamization occurs when there are sufficient Muslims in a country to agitate for their so–called "religious rights."

> When politically correct and culturally diverse societies agree to 'the reasonable' Muslim demands for their 'religious rights,' they also get the other components under the table. Here's how it works (percentages source CIA: The World Fact Book (2007)).
>
> As long as the Muslim population remains around 1% of any given country they will be regarded as a peace–loving minority and not as a threat to anyone. In fact, they may be featured in articles and films, stereotyped for their colorful uniqueness. (United States —1.0%; Australia —1.5%; Canada —1.9%;
> China —1%–2%; Italy —1.5%; Norway —1.8%)
>
> At 2% and 3% they begin to proselytize from other ethnic minorities and disa9ected groups with major recruiting from the jails and among street

gangs. (Denmark —2%; Germany —3.7%; United Kingdom —2.7%; Spain — 4%; Thailand —4.6%)

From 5% on they exercise an inordinate influence in proportion to their percentage of the population. They will push for the introduction of halal (clean by Islamic standards) food, thereby securing food preparation jobs for Muslims. They will increase pressure on supermarket chains to feature it on their shelves —along with threats for failure to comply. (France —8%; Philippines —5%; Sweden —5%; Switzerland —4.3%; The Netherlands —5.5%;
Trinidad &Tobago —5.8%)
At this point, they will work to get the ruling government to allow them to rule themselves under Sharia, the Islamic Law. The ultimate goal of Islam is not to convert the world but to establish Sharia law over the entire world.

When Muslims reach 10% of the population, they will increase lawlessness as a means of complaint about their conditions (Paris —car–burnings). Any non– Muslim action that o9ends Islam will result in uprisings and threats (Amsterdam–Mohammed cartoons). (Guyana —10%; India —13.4%; Israel — 16%; Kenya —10%; Russia —10–15%)

After reaching 20% expect hair–trigger rioting, jihad militia formations, sporadic killings and church and synagogue burning. (Ethiopia —Muslim 32.8%)

At 40% you will find widespread massacres, chronic terror attacks and ongoing militia warfare. (Bosnia —40%; Chad —53.1%; Lebanon —59.7%)

From 60% you may expect unfettered persecution of non–believers and other religions, sporadic ethnic cleansing (genocide), use of Sharia Law as a weapon and Jizya, the tax placed on infidels. (Albania —70%; Malaysia —60.4%; Qatar
—77.5%; Sudan —70%)

After 80% expect State run ethnic cleansing and genocide. (Bangladesh —83%; Egypt —90%; Gaza —98.7%; Indonesia —86.1%; Iran —98%; Iraq —97%;
Jordan —92%; Morocco —98.7%; Pakistan –97%; Palestine —99%; Syria —90%;
Tajikistan —90%; Turkey —99.8% United Arab Emirates —96%)

> 100% will usher in the peace of ‘Dar–es–Salaam’ —the Islamic House of Peace — there’s supposed to be peace because everybody is a Muslim. (Afghanistan — 100%; Saudi Arabia —100%; Somalia — 100%; Yemen —99.9%)
> Of course, that’s not the case. To satisfy their blood lust, Muslims then start killing each other for a variety of reasons.

It is worth repeating: Muslim demographic explosion is not a threat to the world. The danger is when they immigrate to non–Muslim countries, refuse to integrate and try to make Islam dominant. To protect the West and the human civilization, it is imperative to halt Muslim immigration, ban the Sharia, and send those who have no desire to integrate, back to where they, their parents or grandparents came from.

Muslims don’t consider the Western countries as theirs, even when they are born there. The Pakistani kids in UK, even the second and third generations, still see themselves as Pakistanis. This is true for all Muslims. Muslims can’t have allegiance to a country ruled by non–Muslims. They must be sent back to where they feel belonged.

Minority Rules

Muslims in the West are still a small minority. But that can change rapidly. In fact it is possible that Islam become the dominant religion.

Scientists at Rensselaer Polytechnic Institute, America’s oldest technological university have found that when just 10 percent of the population holds an unshakable belief, their belief will always be adopted by the majority of the society. The

scientists, who are members of the Social Cognitive Networks Academic Research Center (SCNARC) at Rensselaer, used computational and analytical methods to discover the tipping point where a minority belief becomes the majority opinion. The finding has implications for the study and influence of societal interactions ranging from the spread of innovations to the movement of political ideals.[475]

"When the number of committed opinion holders is below 10 percent, there is no visible progress in the spread of ideas. It would literally take the amount of time comparable to the age of the universe for this size group to reach the majority," said SCNARC Director Boleslaw Szymanski, the Claire and Roland Schmitt Distinguished Professor at Rensselaer. "Once that number grows above 10 percent, the idea spreads like flame."[476]

The findings were published in the July 22, 2011, early online edition of the journal Physical Review in an article titled "Social consensus through the influence of committed minorities." The study shows how the prevailing majority opinion in a population can be rapidly reversed by a small fraction of randomly distributed committed agents who consistently proselytize the opposing opinion and are immune to influence.

Islam encourages zealotry. Virtually every Muslim is a proselytizer. Say something against Muhammad to the most liberal Muslim and he will suddenly want to behead you. A much larger percentage of Muslims are committed to their faith than the followers of any other religion. That is the reason Islam is spreading. It's not spreading because it has any merit. It is spreading because Muslims are fanatically convinced of it. Their conviction convinces others. Zealotry is contagious.

To stop Islam we need a large number of people – millions – committed to oppose it with the same religious fervor that

Muslims have in spreading it. The above study is new, but I instinctively knew that to stop Islam we need an army of dedicated warriors. Indi9erence and lukewarm disagreement will only lead to our own defeat. Freedom loving people must unite. People of all religions and those with no religion must put their di9erences aside and with dedication oppose Islam in every turn.

This war cannot be won through violence, even though the Islamic violence should be stopped forcefully. Turning the other cheek to violent people is a grave mistake. However, the only way to stop Islam is by spreading the truth about it. And for that we need dedicated warriors.

Defeating Islam Politically

I wrote this book with two goals in mind, to help Muslims see the truth, leave Islam, leave their hatred, and join the rest of mankind as fellow humans, and to warn the world of the threat of Islam. Islam must be banned, but how can we ban a religion? Isn't freedom of belief guaranteed in a democratic society? Isn't it a cornerstone of human rights? Wouldn't that make us just as intolerant as Muslims?

Islam portrays itself as religion and uses religious terminology, but its goal is world domination. This is the same goal pursued by Nazism and communism. Islam's ambition is worldly and political. Its alleged "spiritual message" is icing on the cake. Since the ultimate agenda of Islam is political, it must be classified as a political ideology. We can ban Islam's political side, and that would be the end of Islam. Without its political agenda of world domination Islam has no reason to exist.

Islam is about domination. Its method is to rouse the believers to action and make them eager to fight for its imperialistic objectives. Most people are oblivious of this threat. All one has to do to be aware of it is to listen to what Muslims say. Read their placards during their protests. They are the writings on the wall. Freedom has never been so vulnerable to attack as it is today.

Freedom does not come free. Westerners enjoy freedom because their forefathers fought Islamic aggression. Had the crusaders failed to defend their countries, as the Persians and the Egyptians did, the Europe of today would have been just as dystopian a land as are the Middle East and the rest of the Islam infested world.

The raiders are back, this time under the guise of immigrants and economical refugees. They are the Trojan horse of Islam. If we don't eliminate this threat in time, we stand to lose everything. The danger is real and time is running out.

There are three options before us. Option one is to do nothing. This will allow Muslims become the majority in Europe in a few short decades. Muslim immigrants on average produce four times more children than Europeans. These children are often raised with the tax money of their hosts in the hope that their "investment" in them will eventually pay dividends when these little Muslims grow up and support the pensions of those who paid for their upbringing. This is an illusion. Muslims will never pay to support non–Muslims. As soon as they become the majority, they will take over, scrap the pension plan. Non–Muslims will be reduced to dhimmis and will have to pay tribute to their Muslim rulers. The madrassas fill the minds of Muslim kids with hate. Westerners are nurturing their own nemeses.

The Common Cuckoo it is a brood parasite. This bird lays its eggs in the nest of another smaller species of bird. When the chicks are born the cuckoo chick ejects its foster siblings out of the nest to their death, leaving the foster parents, moved by their parental instinct, to nurse this murderous brat. Muslim immigrants in the West are brood parasites. The western civilization will become extinct unless these parasites are removed. The second and third generation Muslims in the Western countries, are more radicalized than their parents.

The second option is to wait until Muslims become a formidable force and fight back when they start taking control of their host countries. That would be a losing fight. When it comes to violence no one can beat Muslims. We can't kill people because they have a di9erent faith. We can't kill children because their parents are Muslims. But Muslims have no such qualms. Good Muslims can kill any number of non–Muslims, including children, with total freedom of conscience. Remember Beslan? No one but Muslims could have murdered so many children in cold blood.

On Feb. 13, 2007, the CBC published the results of an Environics poll. According to this poll, fully 12% of Canadian Muslims said the aborted terrorist plot – that included kidnapping and beheading the Canadian prime minister and blowing up the Parliament and the CBC – was justified. 12% of 700,000 Muslims living in Canada means 84,000 Canadian Muslims support terrorism. On February 25, 2007, the UK Telegraph reported that the director general of MI5 warned there were more than 1,600 "identified individuals" actively engaged in plotting terrorist attacks, and 200 known networks involved in at least 30 terrorist plots. It is thought that the number of British citizens of Islamic persuasion involved in plots could be well in excess of 2,000. The situation is no di9erent in other countries where there is a large Muslim conclave. The *sunnah* of Muhammad and Muslims' normative

lack of conscience give them an edge over their opponents. It was thanks to this lack of conscience that Muhammad and a handful of his warriors subdued much larger empires, more sophisticated and advanced. When civilization and barbarity collide, brute force always wins. History is full of cases where large empires were conquered by a bunch of swordsmen and robbers.

The third option is to ban the Sharia, end the Muslim immigration, deport those who refuse to integrate, and fight Islam ideologically before freedom of speech is lost forever.

It is easy to see that the third alternative is better. Our fight is against darkness. We don't draw a sword against darkness; we lit a light. Lies can be defeated with truth. Fighting Islam with violence is fighting Muslims in their turf. When it comes to violence Muslims have the upper hand. No one can be as ruthless as one who is motivated by his faith. Violence is the strength of Islam, but logic is its weakness.

If Islam is defeated ideologically, ex–Muslims will turn against it. Former Muslims are the best allies the world has in this war. They know the truth about Islam, they know the value of freedom and they are determined to defend it.

This would be a win/win war. We win because we convert the enemy into a friend, and Muslims win over their demon and are set free. There is no need for bloodshed. No bullets need be fired. By destroying Islam we will eliminate the source of hate.

Lest I am misunderstood, let me clarify that I am not proposing pacifism. Turning the other cheek emboldens the bully. Muslims understand the language of strength. If not at your feet, they will be at your throat. Islamic violence must be stopped with force of such a magnitude that will make Muslims to reconsider the timing of Jihad.

Muslims are required to wage jihad when they are strong and make *hudnah* (truces), when weak. Imam Suyuti, in Itqan Fi 'Ulum al- Qur'an (Certainty in the science of the Quran) wrote: "The command to fight the infidels was delayed until the Muslims become strong, but when they were weak they were commanded to endure and be patient."[477]

Muslims interpret tolerance as weakness. Islamic violence can only be stopped with strength. When we are attacked we must strike back. We can never win the hearts and minds of Muslims with appeasement. Our objective should never be to win their hearts. This will never happen. Our objective must be to stop their advancement and to eradicate Islam. However, Islam cannot be eradicated by force. The only way to eradicate Islam is by upholding the truth.

Islam cannot stand probing. It is held together, like a house of cards, glued with lies. Appeasement of Muslims and walking on eggshells lest we hurt their religious sensitivity, which is always sour like an open wound, is showing them weakness.

Vaknin says: "The narcissistic bully very often gets his way… his misdeeds are overlooked, his misbehavior tolerated. This is partly because, narcissists are excellent liars with considerable thespian skills - and partly because no one wants to mess around with a thug, even if his thuggery is limited to words and gestures."[478] How accurately the above defines Muslims! They riot, threaten with lawsuit and assassination, to intimidate those who dare criticizing Islam.

Tolerance does not mean approval and it is not a one way street. If Muslims want tolerance from us, they must first show it where they are the majority. Let them allow a church in Saudi Arabia before we allow them to build one more mosque in the West. Muslims will not allow a non-Muslim close to Mecca and

Medina because they are considered filthy, and this is an injunction of the Quran.

The F ifth Column among Us

Truth about Islam is difficult to find. Islamic apologists like Karen Armstrong and John Esposito have taken it upon themselves to portray a one-sided and deceptively rosy image of Islam. The mainstream liberal media finds their narrative more convenient to promote.

On the other hand, Muslims are convinced that they will take over the Europe and the west. In 1999, Archbishop Giuseppe Bernardini recalled a talk he had with a Muslim leader: “Thanks to your democratic laws, we will invade you,” the Muslim leader told Bernardini. “Thanks to our religious laws, we will dominate you.”[479]

I am always suspicious of non-Muslims who defend Islam. I find it hard to believe that any honest person would side with this faith of hate and terror, unless they are ignorant. There are many politicians in the West that are defensive of Islam. These people are most likely bought. An example is former US congressman Mark D. Siljander who began his career as a zealous evangelical Christian and then went on to write a book, *A Deadly Misunderstanding*, to “bridge the Muslim-Christian divide.” He argued that Christian and Muslim religious texts are “surprisingly compatible,” when studied in their original languages – a preposterous claim since he does not know either of the languages? Truth came out on July 7, 2010 when Siljander pleaded guilty to two counts of receiving money from Muslims and supporting Muslim terrorists. He was indicted in January 2008 on charges of money laundering, conspiracy, and

obstruction of justice. It is not always the useful idiots that defend Islam, sometimes they are hardcore traitors.

Another bizarre case was the enthusiastic support of the mayor of New York, Michael Bloomberg, for the construction of a 13 story mega mosque, only two blocks away from where 19 Muslims killed 3000 Americans. How could he be so insensitive to the families of the victims of that tragedy and to all Americans? Mr. Bloomberg's ardent support of the project was so intense that he went on to insult the intelligence of the nation and said that allowing the mosque project to go forward would be a victory over the forces that attacked America on 9/11. Really?

This was the argument originally presented by Faisal Abdul Rauf, the imam behind this "Cordoba Initiative." However, Rauf in his interview with Soledad O'Brien on CNN contradicted himself and said he can't move the Islamic center because of "national security concerns." He said the Muslim world would be violently inflamed at the news of its relocation. "If we do move," Rauf said, "it will strengthen the argument of the radicals to recruit, and their increasing aggression and violence against our country. If this is not handled correctly, this crisis could become much bigger than the Danish cartoon crisis, which resulted in attac ks on Danish embassies in various parts of the Muslim world." He warned, "It could become something which could really become very, very, very dangerous indeed."

How can both these contradictory statements be true? Do the "extremists" want the Ground Zero Mosque or not? How can they hate it and at the same time become radicalized if its construction is stopped? It is amazing to see the extent of deception that Muslims and their supporters use to advance their agenda.

According to polls 71% of Americans opposed the construction of the Islamic Centre. Disregarding that Bloomberg retorted, “To cave to popular sentiment would be to hand a victory to the terrorists, and we should not stand for that.” Bloomberg’s position defies logic until one learns the story behind the story. The United Arab Emirate online newspaper, The National, in October 2008 revealed that Mr. Bloomberg owns a financial news service with significant share in the Middle East. His company has had a presence in Dubai for over a decade, and was about to quadruple in size in 2009. It has also developed an “Islamic finance portal.”

How much is at stake? At that time Bloomberg’s company serviced about 300,000 terminals worldwide, bringing in about US$ 5 billion in annual revenues. That is billion with a “B”. It had news bureaus throughout the GCC, including in Bahrain and Kuwait, and was in the process of opening offices in Saudi Arabia and Qatar. A news bureau was also planned for Abu Dhabi.[480]

Only when we learn the facts, can we understand why Bloomberg was so supportive of such an outrageous project.

Those who defend Islam are the fifth column among us. They are selling us out. They are opening the gates of our countries to the enemy. They have no scruple, no patriotism, and no shame. It is up to us to protect our countries. The liberal media and the leftist parties are in bed with the enemy.

But people are awakening. It is almost funny to read the major Internet based media, repeatedly publishing articles apologetic of Islam, while the overwhelming number of comments posted below those articles show that ordinary people are no longer buying their charade. People have woken up, while the media and the corrupt politicians keep beating the same old drum.

Throughout history, Islamic forces have deceived their victims, making them think Islam and Muslims are peace– loving, only later to find the opposite. One example of this deception happened in 635 CE when Damascus fell to Muslims because the invaders tricked and bribed its Bishop who opened the city gates at night.

When a politician or a “scholar” stands up for Islam, preaches “tolerance” and “community cohesion,” and ignores the fact that there is no tolerance in Islam, follow the money trail. Chances are that you’ll find a skeleton in their closet.

Whilst the misleading politically correct voices attempt to defend the indefensible, angry Muslims show the true face of Islam with their constant readiness to harass, intimidate, and assassinate anyone who stands in their way or slights their religion.

To defeat Islam we need public awareness. Politicians can be changed and consequently, government policies. If the outcry from the public is loud enough, someone will step up to make those voices heard. We owe it to our children. It is our responsibility to make sure that their world will be safe and free. George Orwell wrote, “In a time of universal deceit, telling the truth becomes a revolutionary act.” We need revolutionaries.

How to illegalize Islam, Legally

I am being frequently ask, how to combat the emerging threat of Islam. In 2001, I predicted that Islam will be defeated in our own time. Since then Islam has advanced. Mosques are mushrooming everywhere in the West and the population of

Muslims has grown. Muslims have infiltrated into western governments and even into the White House. Anyone who still does not know the fraudulent president of America, Barak Hussein Obama is a Muslim sympathizer must have his head examined.

This advancement of Islam was expected. Muslims have been planning for decades for their takeover of the West. The non–Muslims were completely oblivious of that fact and were taken by surprise. Many of them, particularly those on the Left, are still in denial. It took nearly a decade since 9/11 for most of the world to wake up. Those who haven't, have cotton in their ears. Now that the masses of people are realizing Islam is not just another religion, but a threat to mankind, we can stop it.

However, there is a problem. Islam is a religion. Banning a religion goes against freedom of belief, which is an integral part of democracy. But there is a way. Islam is multi–dimensional. All other religions have one dimension. Let us call it the vertical line that unites man with God. Islam has a width and a depth that are purely this worldly. They are its social and political dimensions.

This sociopolitical base of Islam is defined by the Sharia law. It regulates every aspect of human relations, e.g. the relationship between husband and wife. Under the Sharia law, a husband has the right to beat his wife. He can divorce her at will and in absentia. To him belong the children. He can marry as many as four wives, etc.

The Shaira law does not apply only to Muslims. It also regulates the rights of non–Muslims. Non–Muslims in Muslim majority countries must be reduced to dhimmis, subdued and humiliated and they must pay a penalty tax that can be as high as half of their earning. This was the amount Muhammad

exacted from the surviving Jews of Khaibar, after raiding them and killing their able bodied men.

Under the Sharia, women's rights are half of those of men. They are deemed to be deficient in intelligence and their testimony in court is also worth half. Homosexuals must be killed and adulterers must be stoned to death, even if they are victims of rape. If a raped woman can't produce four male witnesses, her testimony against her assailant is not admissible in the court and therefore, according to the Quran 24–13 she is a liar, and according to verse 4 of the same sura, she should be flogged with eighty stripes. If she gets pregnant as the result of the rape, it would be proof that she has had extra–marital sex and consequently she should be stoned for adultery.

The political dimension of Islam is its most important dimension. Without it Islam ceases to exist. The foremost objective of Islam is to "reclaim" the earth and establish Allah's law on it. The means to do that is through jihad. The goal is not to convert everyone, but to make the Sharia dominant. Even Islamic countries that are not 100% Sharia compliant are legitimate targets of jihad.

All Muslims are automatically members of the Umma and subjects of the universal Islamic state. Today, this state exists in a virtual form. It is the duty of every Muslim to bring it into the realm of reality. Leaving Islam is considered an act of treason against the Islamic state.

Under these three dimensions noting is left to the individual. Every aspect of the life of a believer is regulated. As Muslims keep telling us, Islam is a complete way of life. It is a totalitarian Orwellian system that dominates every aspect of everyone's life. These three dimensions are indivisible. They form the trinity of Islam.

The Chinese sage Sun Zi said, know your enemy and you will not be defeated. Muslims know us and they use our system to penetrate into our countries and to defeat us from within. They have their allies among us – the useful idiots and the fifth columns.

Muslims know how to use our democracy and our civil liberties against us. The Westerns on the other hand don't know Islam and as the result they are losing the battle.

Once we understand this Islamic trinity it will be easy to defeat it. We cannot ban Islam as a religion, but we can ban it as a political system. As a political system Islam is incongruent with democracy and our laws. For example, Islam does not recognize the equality of all men before the law. It does not grant equal rights to both genders. It also does not recognize the freedom of Muslims to leave their faith. On these grounds Islam is in violation of our laws and as such it can be banned.

Let us take a closer look at the Sharia law. Former Muslim Nonie Darwish, author of *Cruel and Usual Punishment: The Terrifying Global Implications of Islamic Law*, in an article titled, *Sharia for Dummies* highlights a few of those laws.

1. Jihad defined as "to war against non–Muslims to establish the religion" is the duty of every Muslim and Muslim head of state (Caliph). Muslim Caliphs who refuse jihad are in violation of Sharia and unfit to rule.
2. A Caliph can hold office through seizure of power meaning through force.
3. A Caliph is exempt from being charged with serious crimes such as murder, adultery, robbery, theft, drinking and in some cases of rape.
4. A percentage of Zakat (alms) must go towards jihad.
5. It is obligatory to obey the commands of the Caliph, even if he is unjust.
6. A caliph must be a Muslim, a non–slave, and a male.
7. The Muslim public must remove the Caliph in one case, if he rejects Islam.

8. A Muslim who leaves Islam must be killed immediately.

9. A Muslim will be forgiven for murder of: 1) an apostasy 2) an adulterer 3) a highway robber. Making vigilante street justice and honor killing acceptable.

10. A Muslim will not get the death penalty if he kills a non–Muslim.

11. Sharia never abolished slavery and sexual slavery and highly regulates it. A master will not be punished for killing his slave.

12. Sharia dictates death by stoning, beheading, amputation of limbs, flogging and other forms of cruel and unusual punishments even for crimes of sin such as adultery.

13. Non–Muslims are not equal to Muslims and must comply to Sharia if they are to remain safe. They are forbidden to marry Muslim women, publicly display wine or pork, recite their scriptures or openly celebrate their religious holidays or funerals. They are forbidden from building new churches or building them higher than mosques. They may not enter a mosque without permission. A non–Muslim is no longer protected if he commits adultery with a Muslim woman or if he leads a Muslim away from Islam.

14. It is a crime for a non–Muslim to sell weapons to someone who will use them against Muslims. Non–Muslims cannot curse a Muslim, say anything derogatory about Allah, the Prophet, or Islam, or expose the weak points of Muslims. However, the opposite is not true for Muslims.

15. A non–Muslim cannot inherit from a Muslim.

16. Banks must be Sharia compliant and interest is not allowed.

17. No testimony in court is acceptable from people of low–level jobs, such as street sweepers or a bathhouse attendant. Women in such low level jobs such as professional funeral mourners cannot keep custody of their children in case of divorce.

18. A non–Muslim cannot rule even over a non–Muslims minority.

19. Homosexuality is punishable by death.

20. There is no age limit for marriage of girls under Sharia. The marriage contract can take place anytime after birth and consummated at age 8 or 9.

21. Rebelliousness on the part of the wife nullifies the husband's obligation to support her, gives him permission to beat her and keep her from leaving the

home.

22. Divorce is only in the hands of the husband and is as easy as saying: “I divorce you” and becomes e9ective even if the husband did not intend it.

23. There is no common property between husband and wife and the husband’s property does not automatically go to the wife after his death.

24. A woman inherits half what a man inherits.

25. A man has the right to have up to 4 wives and she has no right to divorce him even if he is polygamous.

26. The dowry is given in exchange for the woman’s sexual organs.

27. A man is allowed to have sex with slave women and women captured in battle, and if the enslaved woman is married her marriage is annulled.

28. The testimony of a woman in court is half the value of a man.

29. A woman loses custody if she remarries.

30. To prove rape, a woman must have 4 male witnesses.

31. A rapist may only be required to pay the bride-money (dowry) without marrying the rape victim.

32. A Muslim woman must cover every inch of her body which is considered “Awrah,” a sexual organ. Some schools of Sharia allow the face and some don’t.

33. A Muslim man is forgiven if he kills his wife caught in the act of adultery. However, the opposite is not since he “could be married to the woman he was caught with.”

These laws are universally accepted by both Sunnis and Shiites and are the basis of the laws in Islamic countries. The Sharia derives from the Quran and the hadith. These are the laws that Muslims want to bring into the West.

Cyanide looks like granulated sugar. But it would be a deadly error to mistake it with sugar. Comparing Islam to other faiths, because of some similarities between them is also a lethal mistake. Cyanide contains carbon atom triple-bonded to a nitrogen atom. These elements, in isolation, are harmless. Bonded together they become deadly. Politics and religion are

harmless in isolated form. Mixed together they are lethal. If the bond between carbon and nitrogen is broken, cyanide ceases to exist. If we ban the political Islam, Islam will cease to exist.

Muslims organizations, mosques and imams should be required to sign a pledge not to preach the Sharia. If they refuse to do so they would be in violation of our laws and as such their organization should be dismantled and they should be deported.

All Madrassas should be closed and Muslim children should be enrolled in ordinary schools. How can we expect these kids to integrate in the society when we segregate them from childhood and teach them to hate the country that they live in?

Surveillance cameras should be installed in all mosques. If any hate speech or antigovernment statement is made the preacher should be expelled and the mosque should be shut down. If Islam cannot be banned as a faith, it can be banned as a subversive political ideology.

Christians can easily draw a line between their faith and politics. Jesus was clear that he wanted no part in politics when he said, my kingdom is not of this world. Politics and Islam are indivisible. Muhammad said *Al Islamo deenun wa dawlah* (Islam is religion and government). Here lies the vulnerability of Islam. One cannot serve two masters. Muslims must choose between Islam and the country that they live.

Most Muslims are not aware of what the Sharia entails. Iranians paid a hefty price for this ignorance when they supported Khomeini in the revolution of 1979. We would be doing a great favor to Muslims by educating them about their religion.

Muslims have a romantic idea of Islam that has no basis in reality. Highlighting the laws of the Sharia will help many of

them to see the truth and abandon their faith. Thanks to the Internet, millions of Muslims have left their faith in recent years. It is important that we keep in mind that Muslims are not the enemy. The enemy is Islam. Yet Islam is an ideology. Ideologies can't hurt us. It is the people who believe in them than hurt. A person infected by a deadly virus must be quarantined.

If you read this book you already know that Islam poses a huge threat to mankind. Many Muslims and non–Muslims are rubbing their sleepy eyes and are aghast at the sight of this monstrosity disguised as religion. Truth will set us free. The problem is that truth has become a hostage to political correctness and is condemned as hate speech. Islam thrives thanks to ignorance. Unless we speak out, this ignorance will be perpetuated. Silence is deadly.

F ootnotes

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[1] http://www.jihadwatch.org/2009/07/spencer–how–did–a–long–island–boy–join– the–jihad.html

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[1] Ibn Warraq. *Leaving Islam. Apostates Speak Out*. Amherst: Prometheus Books. p.136

[2] Maxime Rodinson*: Islam et communisme, une ressemblance frappante*, in Le Figaro

[Paris, daily newspaper], 28 Sep. 2001

[3] B.Russell, *Theory and Practice of Bolshevism*, London, 1921 pp .5, 29, 114

[4] A.Koestler, et al, *The God That Failed*, Hamish Hamilton, London, 1950, p.7

[5] Ibid. p16

[6] Quran Sura 93: Verses 3–8 (Translations of the Quran in this book are either by Yusuf Ali or by Shakir.) My work is not about the sacred scriptures of Islam, but it is based directly on them. The passages I cite are taken from the Quran and the Hadith. The Quran purports to be not the work of any human, but the very words of Allah himself, from beginning to end. The Ahadith (plural for Hadith) are short anecdotes and sayings about Muhammad, regarded by Muslims, as essential to the understanding and practice of their religion. It is not necessary for me, in this book, to discuss the innumerable questions raised by the Quran and the Hadith, their translation into other languages, or the disputes over subtle nuances in those texts. For purposes of this book, the passages I cite will mostly speak for themselves. I have taken them from widely accepted sources.

[7] Nur al–Din al–Halabi (d. 1634), the author of the book Insan al–`uyun fi sirat al– Amin wa–l–Ma'mun, popularly known as al–Sira al–Halabiyya, V.1 page 128, says Muhammad's birth name was Qathem i ş (not to be confused with Qasem ق l 7 u , which was the name of Muhammad's first son). Qathem means damaged or rotten, such as damaged milk. Al–Halabi explains, "After the death of Qathem Ibn Abd–Al– Mu'taleb (Muhammad's Uncle) at the age of nine, three years before Muhammad was born, his father Abd–Al–Mu'taleb felt so bad that when the prophet was born, he named him Qathem." The Prophet changed his name to Muhammad, "the praised

one" either at the age of thirty or after he migrated to Medina. This information is not known to Muslims for obvious reasons. It is not flattering. However, if it were not true, it would not have been recorded by his followers.

[8] Muhammad had four daughters and two sons. His male children, Qasim and Abd al Menaf (named after deity Menaf) died in infancy. His daughters reached adulthood and married, but they all died young. The youngest daughter, Fatima, was survived by two sons. She outlived Muhammad by only six months.

[9] Depression During and After Pregnancy. http://www.hecapedia.org/health- center/pregnancy-parenting/pregnancy-stages/depression-during-after- pregnancy.htm

[10] Studies have shown that the newborns of the mothers with prepartum and postpartum depressive symptoms had elevated cortisol and norepinephrine levels, lower dopamine levels, and greater relative right frontal EEG asymmetry. The infants in the prepartum group also showed greater relative right frontal EEG asymmetry and higher norepinephrine levels. These data suggest that e9ects on newborn physiology depend more on prepartum than postpartum maternal depression but may also depend on the duration of the depressive symptoms. ncbi.nlm.nih.gov

[11]

www.health.harvard.edu/newsweek/Depression_during_pregnancy_and_after_040 5.htm

[12] Sirat Ibn Ishaq, page 72: Ibn Ishaq (pronounced Is-haq, Arabic for Isaac) was a Muslim historian, born in Medina approximately 85 years after Hijra (704. died 768). (Hijra is Muhammad's immigration to Medina and the beginning of the Islamic calendar), He was the first biographer of Muhammad and his war expeditions. His collection of stories about Muhammad was called "Sirat al-Nabi" ("Life of the Prophet"). That book is lost. However, a systematic presentation of Ibn Ishaq's material with a commentary by Ibn Hisham (d. 834) in the form of a recension is available and translated into English. Ibn Hisham, admitted that he has deliberately omitted some of the stories that were embarrassing to Muslims. Part of those embarrassing stories were salvaged by Tabari, (838–923) one of the most prominent Persian historians and a commentator of the Quran.

[13] W. Montgomery Watt: Translation of Ibn Ishaq's biography of Muhammad (p. 36)

[14] Tabaqat Ibn Sa'd v.1, p. 106 . Ibn Sa'd (784–845) was a historian, student of al Waqidi. He classified his story in eight categories, hence the name Tabaqat (categories). The first is on the life of Muhammad (Vol. 1), then his wars (Vol. 2), his companions of Mecca (Vol. 3), his companions of Medina (Vol. 4), his grandchildren, Hassan and Hussein and other prominent Muslims (Vol. 5), the followers and the companions of Muhammad (Vol. 6), his later important followers (Vol. 7) and some early Muslim women (Vol. 8). The quotes from Tabaqat used in this book are taken from the Persian translation by Dr. Mahmood Mahdavi Damghani. Publisher *Enteshārat–e* Farhang va Andisheh. Tehran, 1382 solar hijra (2003 A.D.).

[15] Tabaqat Volume 1, page 107

[16] The Life of Muhammad by Sir. William Muir [Smith, Elder, & Co., London, 1861]

Volume II Ch. 1. P. X X VIII

[17] Tabaqat v. 1, p. 107

[18] Tabaqat v. 1. p. 108

[19] The Life of Muhammad by Sir. William Muir Vol. II Ch. 1. P. X X X III

[20] Sirat, Ibn Ishaq page. 195

[21] Life of Muhammad, Muir Vol 2 p.195

[22] Bukhari Volume 5, Book 58, Number 224:

[23] Quran 78:37–38, 2:48, 2:122–123. 2:254, 4:123, 6:5, 6:70, 32:4, 39:19.

[24] Abu Abdullah Muhammad Bukhari (c. 810–870) was a collector of hadith also known as the *sunnah*, (collection of sayings and deeds of Muhammad). His book of hadith is considered second to none. He spent sixteen years compiling it, and ended up with 2,602 hadith (9,082 with repetition). His criteria for acceptance into the collection were amongst the most stringent of all the scholars of ahadith and that is why his book is called Sahih (correct, authentic). There are other scholars, such as Abul Husain Muslim and Abu Dawood who worked as Bukhari did and collected other authentic reports. Sahih Bukhari, Sahih Muslim and Sunnan Abu Dawood are recognized by the majority of Muslims, particularly Sunnis, as complementing the Quran.

[25] Bukhari: Volume 4, Book 56, Number 762:

[26] Tabaqat Volume I, page 191

[27] Quran, 53:19–22

[28] Sira p. 167

[29] Ibn Ishaq, Sirat Rasoul Allah p. 118

[30] Ibid.

[31] Ibn Ishaq Sirat p. 119.

[32] Muid, Life of Muhammad Vol 2 Page 110

[33] Ibn Ishaq, Sirat Rasoul Allah p. 131

[34] Ibid p. 143

[35] Ibn Ishaq; Sirat Rasoul Allah p. 145

[36] Sahih Bukhari *Volume 5, Book 58, Number 207*

[37] Ibn Ishaq; Sirat Rasoul Allah p. 144

[38] Tabaqat, Ibn Sa'd Vol 3 p. 46

[39] Ibn Ishaq, Sirat Rasoul Alllah p. 152

[40] Sir William Muir: The Biography of Mahomet, and Rise 0f Islam.

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[41] Tabari V. 3, p. 877

[42] http://www.usc.edu/dept/MSA/quran/maududi/mau109.html

[43] Sira t Rasoul Allh p. 165

[44] Sirat Rasoul p. 203

[45] Quran, 4:97: "When angels take the souls of those who die in sin against their souls, they say: 'In what (plight) were ye?' They reply: 'Weak and oppressed were we in the earth.' They say: 'Was not the earth of Allah spacious enough for you to move yourselves away?' Such men will find their abode in Hell, – What an evil refuge!"

[46] Jalal al-Din al-Suyuti says: "A group of people from Mecca accepted Islam and professed their belief; as a result, the companions in Mecca wrote to them requesting that they emigrate too; for if they don't do so, they shall not be considered as those who are among the believers. In compliance, the group left, but were soon ambushed by the nonbelievers (Quraish) before reaching their destination; they were coerced into disbelief, and they professed it." [Jalal al-Din al-Suyuti "al-Durr al-Manthoor Fi al- Tafsir al-Ma-athoor," vol.2, p178;]

Suyuti writes that in one hadith Allah's Apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately."

This shows that prior to the conquest of Mecca, emigration from that town was one of the requisites for Muslims. This is additional evidence of the fact that Muslims were coerced by Muhammad to abandon their homes, while their families did everything they could to keep their loved ones from following this man.

Jalal al–Din al–Misri al–Suyuti al–Shafi`i al–Ash`ari, also known as Ibn al–Asyuti (849– 911) was the mujtahid imam and renewer of the tenth Islamic century. He was a hadith master, jurist, Sufi, philologist, and historian. He authored works in virtually
every Islamic science.

[47] A collection of poems in many volumes compiled by Abu al–Faraj Ali of Esfahan. It contains poems from the oldest epoch of Arabic literature down to the 9th cent. It is an important source of information on medieval Islamic society.

[48] Sirat Ibn Ishaq, P.197

[49] http://www.youtube.com/watch?v= BJLsdydjSPo

[50] *Daily Muslims*, July 12, 2006

[51] Malfuzat–i Timuri, or Tuzak–i Timuri, by Amir Tî mû r–i–lang In the History of India as told by its own historians. The Posthumous Papers of the Late Sir H. M. Elliot. John Dowson, ed. 1st ed. 1867. 2nd ed., Calcutta: Susil Gupta, 1956, vol. 2, pp. 8–98.

[52] Quran, Chapter 47, Verse 38: "Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!"

[53] See also Chapter 63, Verse 10.

[54] An affidavit made public in federal court in Virginia in August 19, 2003, contends that the Muslim charities gave $ 3.7 million to BMI Inc., a private Islamic investment company in New Jersey that may have passed the money to terrorist groups. The money was part of a $ 10 million endowment from unnamed donors in Jiddah, Saudi Arabia. http://pewforum.org/news/display.php?NewsID= 2563

Also on July 27, 2004, the U.S. Justice Department unsealed the indictment of the nation's largest Muslim charity and seven of its top officials on charges of funneling

$ 12.4 million over six years to individuals and groups associated with the Islamic Resistance Movement, or Hamas, the Palestinian group that the U.S. government

considers to be a terrorist organization. http://www.washingtonpost.com/wp– dyn/articles/A18257–2004Jul27.html

[55] See also Quran, 8:72, "Those who believed and those who su9ered exile and fought (and strove and struggled) in the path of Allah, – they have the hope of the Mercy of Allah: And Allah is Oft–forgiving, Most Merciful." and

Quran Chapter 8, Verse 74: "Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid, – these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision

most generous."

[56] http://metimes.com/articles/normal.php?StoryID= 20060918–110403–1970r

[57] Ibid.

[58] http://www.faithfreedom.org/debates/Ghamidip18.htm

[59] Tabaqat, Vol. 2, pp. 1–2.

[60] Sahih *Bukhari Volume 5, Book 59, Number 702:*

[61] William Muir, Life of Muhammad Volume II, Chapter 2, Page 6.

[62] Sahih Bukhari, Vol. 3. Book 46, Number 717

[63] Ibid.

[64] Sahih Muslim Book 019, Number 4321, 4322 and 4323:

[65] Sahih Muslim Book 019, Number 4292:

[66] Sahih Muslim Book 019, Number 4330

[67] Sahih Muslim Book 019, Number 4340

[68] Sahih Muslim Book 019, Number4344

[69] Sahih Muslim Book 019, Number 4328

[70] http://66.34.76.88/alsalafiyat/juwairiyah.htm

[71] Muhammad ibn Jarir al–Tabari (838–923) was one of the earliest, most prominent and famous Persian historians and exegetes of the Quran, most famous for his *Tarikh al–Tabari* and *Tafsir al–Tabari.*

[72] Persian Tabari, Vol. IV, page 1298.

[73] Bukhari *Volume 3, Book 34, Number 310:*

[74] Tabaqat V. 8 p. 157

[75] Tabaqat V. 8 p. 53–54

[76] Tabaqat V.8 page 56

[77] Tabaqat V. 8 p. 55

[78] Bukhari, Volume 5, Book59, Number 459. Many other canonical hadiths recount how Muhammad approved intercourse with slave women, but said coitus interruptus was unnecessary because if Allah willed someone to be born, that soul would be born regardless of coitus interruptus. See the following:

Bukhari 3.34.432: "Narrated Abu Saeed Al-Khudri: that while he was sitting with Allah's Apostle he said, 'O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?' The Prophet said, 'Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.'" Sahih Muslim is another source considered factual and accurate by Muslims. Here is Sahih Muslim 8.3381: "Allah's Messenger (may peace be upon him) was asked about 'azl, (coitus interruptus) whereupon he said: The child does not come from all the liquid (semen) and when Allah intends to create anything nothing can prevent it (from coming into existence)."

Muslims also consider Abu Dawood highly accurate and factual. Here is Abu Dawood, 29.29.32.100: "Yahya related to me from Malik from Humayd ibn Qays al-Makki that a man called Dhafif said that Ibn Abbas was asked about coitus interruptus. He called a slave-girl of his and said, 'Tell them.' She was embarrassed. He said, 'It is alright, and I do it myself.' Malik said, 'A man does not practise coitus interruptus with a free woman unless she gives her permission. There is no harm in practicing coitus interruptus with a slave-girl without her permission. Someone who has someone else's slave-girl as a wife does not practice coitus interruptus with her unless her people give him permission.'"

See also Bukhari 3.46.718, 5.59.459, 7.62.135, 7.62.136, 7.62.137, 8.77.600, 9.93.506 Sahih Muslim 8.3383, 8.3388, 8.3376, 8.3377, and several more.

[79] Quran, 4:24: "Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you." Quran, 33:50): "O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee."

Quran, 4:3: "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if ye fear that ye shall not be able to

deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice."

[80] Sirat Rasul Allah, p. 515.

[81] Ibn Ishaq Sira p. 514

[82] Sahih Bukhari, 1.8.367

In this hadith the commentator narrates how they [the Muslims] raided the city of Khaibar, during the dawn taking the population o9 guard. "Yakhrab Khaibar" (Khaibar is ruined) exclaimed Muhammad, as he passed from one stronghold triumphantly to another: "Great is Allah! Truly when I light upon the coasts of any people, wretched for them is that day!

After the conquest of the town, it came time to share the booty. Dihya, one of the warriors, received Safiya as his share. Safiya's father who was the chief of the Bani Nadir had been beheaded by the order of Muhammad three years earlier. After the conquest of Khaibar, her young husband Kinana was tortured and murdered by his order too. Someone informed Muhammad that the seventeen year old Safiya was very beautiful. So Muhammad o9ered Dihya two girls, the cousins of Safiya, in exchange

and got Safiya for himself.

[83] Bukhari Volume 4, Book 52, Number 261:

[84] The Kitab al Tabaqat al kabir, Vol. 2, p 31

[85] From pp. 675-676 of *The Life of Muhammad* , which is A. Guilaume's translation of *Sirat Rasul Allah.*

[86] Ibid.

[87] Ibn Sa'd narrates another version of this story: "Bint Marwan, of Banu Umayyah ibn Zeid , when five nights had remained from the month of Ramadan, in the beginning of the nineteenth month from the hijrah of the apostle of Allah.

`Asma' was the wife of Yazid ibn Zeid ibn Hisn al-Khatmi. She used to revile Islam, o9end the prophet and instigate the (people) against him. She composed verses.

Umayr Ibn Adi came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced up to her back. Then he o9ered the morning prayers with the prophet at al-Medina. The apostle of Allah said to him: 'Have you slain the daughter of Marwan?' He said: 'Yes. Is there something more for me to do?' He

[Muhammad] said: 'No. Two goats will not butt together about her.' This was the word that was first heard from the apostle of Allah. The apostle of Allah called him

`Umayr, 'basir' (the seeing)." — Ibn Sa`d's in Kitab al-Tabaqat al-Kabir, translated by S. Moinul Haq, Vol. 2, p. 24.

[88] Quran 3:151 "Soon shall we cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!

[89] Bukhari, 4.52.220.

[90] Bukhari, 5.59.369

[91] From the Journal of the Royal Asiatic Society of Great Britain and Ireland, (1976), pp. 100-107 By W. N. Arafat

[92] Quran, 2:65, 5:60, 7:166

[93] Ibn Ishaq Sirat, p. 363

[94] Ibid.

[95] AR-Raheeq Al-Makhtum by Saifur Rahman al-Mubarakpuri http://islamweb.islam.gov.qa/english/sira/raheek/PAGE-26.HTM

[96] http://www.islamicity.com/mosque/quran/maududi/mau59.html

[97] Ibn Ishaq Sirat, p. 438

[98] AR-RaheeQ Al-Makhtum (THE SEALED NECTAR)- Memoirs of the Noble Prophet Saifur Rahman al-Mubarakpuri – Jamia Salafia – India http://www.al- sunnah.com/nektar/11.htm

[99] *Sahih Muslim Book 019, Number 4347*

[100] Ibid. www.al-sunnah.com/nektar/12.htm

[101] Ayatollah Khomeini: A speech delivered on the commemoration of the Birth of Muhammad, in 1981.

[102] Bukhari, *Volume 4, Book 52, Number 280:*

[103] Sunan Abu-Dawud Book 38, Number 4390. Sunan Abu-Dawud is another collection of hadith regarded to be sahih.

[104] Bukhari Volume 4, Book 52, Number 288

[105] Bukhari Volume 4, Book 52, Number 176

[106] This story is reported by Tabari, Vol 3, Page 1126

[107] Ibn Ishaq, Sirat, Battle of Trench

[108] Sirah al-Halabiyyah, v3, p61,

[109] www.nytimes.com/2005/05/04/books/04grim.html?

_r= 1&ex= 1115784000&en= 7961034fe8ef20c0&ei= 5070&oref= slogin

[110] [Ahmad Ibn Naqib al–Misri, The Reliance of the Traveler, translated by Nuh Ha Mim Keller , Amana publications, 1997, section r8.2, page 745].

[111] *Fath Al–Bāri*

, 10:544, quoted in Ibn Kathir, *Tafsir*, vol. 2, p. 141–143

[112] http://allpsych.com/disorders/personality/narcissism.html

[113] The language in the criteria above is based on or summarized from: American Psychiatric Association. (1994). Diagnostic and statistical manual of mental disorders, fourth edition (DSM IV). Washington, DC: American Psychiatric Association.

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[114] Tabaqat V. 1 p. 2

[115] http://www.muhammadanreality.com/creationofmuhammadanreality.htm

[116] Ibid.

[117] Ibid.

[118] Tabaqat V. 1, p. 364

[119] Ibid.

[120] Mark 10:18

[121] http://www.muhammadanreality.com/about.htm

[122] Sam Vaknin and Lidija Rangelovska, *Malignant Self Love – Narcissism Revisited*

, Narcissus Publications, Czech Republic (January 4, 2007),

[123]

healthyplace.com/Communities/Personality_Disorders/Site/Transcripts/narcissism. htm

[124] "The Cult of the Narcissist" by Dr. Sam Vaknin, published in *Malignant Self Love – Narcissism Revisited*, and at http://samvak.tripod.com/journal79.html, c. Sam Vaknin, date not given (accessed June 22, 2007).

[125]

healthyplace.com/Communities/Personality_Disorders/Site/Transcripts/narcissism. htm

[126] Amir Taheri Neo–Islam http://www.benadorassociates.com/article/19333

[127] "For Love of God – Narcissists and Religion", by Dr. Sam Vaknin, at http://samvak.tripod.com/journal45.html (no date given) (accessed June 22, 2007), first published in "Narcissistic Personality Disorder" Topic Page on Suite 101, also appearing in *Malignant Self Love – Narcissism Revisited*, Ibid.

[128] "For Love of God – Narcissists and Religion", by Dr. Sam Vaknin, Ibid.

[129] From *A* History *of Secret Societies* by Arkon Daraul (Citadel Press 1961/1989)

[130] Jon Mardi Horowitz – *Stress Response Syndromes: PTSD, Grief, and Adjustment Disorder*" New Jersey: Jason Aronson Inc., Third Edition, 1997, ISBN–10: 0765700255, ISBN–13: 978–0765700254.

[131] Ibn Ishaq's Sirat Rasoul translation Oxford Press p. 576

[132]

www.faqfarm.com/Q/Can_you_be_responsible_for_your_spouse's_narcissism

[133] Tabaqat Vol 1 p. 107

[134] Ibid.

[135] J. D. Levine and Rona H. Weiss. The Dynamics and Treatment of Alcoholism. Jason Aronson, 1994

[136] http://www.globalpolitician.com/25109–barack–obama–elections

[137] http://www.nmha.org/infoctr/factsheets/43.cfm

[138] Persian Tabari v. 3 p.832

[139] http://samvak.tripod.com/faq66.html

[140] http://www.toddlertime.com/sam/66.htm

[141] "I do not ask of you any reward for it but love for my near relatives" Tabaqat vol.1 page.3

[142] Quran Sura 42: verse 23

[143] Bukhari 8.628

[144] http://samvak.tripod.com/faq66.html

[145] Quoted from "Mixing oil and water" by Bridget Murray, APA Online Monitor On Psychology, Vol. 35, No. 3, March 2004, (online version), Print version: page 52, online version found at http://www.apa.org/monitor/mar04/mixing.html (accessed June 22, 2007www.apa.org/monitor/mar04/mixing.html

[146] www.toddlertime.com/sam/66.htm

[147] "The Inverted Narcissist" Sam Vaknin, HealthyPlace.com Personality Disorders Community, at www.healthyplace.com/communities/Personality_Disorders/narcissism/faq66.html (date not given) (accessed June 22, 2007)

[148] http://samvak.tripod.com/personalitydisorders22.html

[149] "The Gospel According to John," by Brian Hutchison, Saturday Night Magazine, May 5, 2001, at http://www.rickross.com/reference/ruiter/ruiter3.html

(accessed June 22, 2007

[150] Sira Ibn Ishaq, p. 108

[151] Sahih Bukhari 7.62.18 Narrated 'Ursa: The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

[152] Sahih Bukhari, Volume 9, Book 87, Number 140

[153] http://samvak.tripod.com/kenintro.html

[154] Larson's New Book of Cults 1989, pp. 14–15

[155] Dr. Sam Vaknin Narcissism FAQ # 57

[156] "Pathological Narcissism, Psychosis, and Delusions" by Sam Vaknin, at Sam Vaknin Sites, http://samvak.tripod.com/journal91.html (accessed June 22, 2007)

[157] ibid.

[158] http://news.bbc.co.uk/2/hi/americas/6682827.stm

[159] Tabari V. 3, p. 987

[160] The Quran can be tedious, and that is mainly why few Muslims have read it. However, at the risk of boring my readers, in this chapter I will have to quote several Quranic verses as evidence to support my portrait of Muhammad.

[161] Quran, sura 60, Verse 1

[162] http://samvak.tripod.com/journal79.html

[163] ibid.

[164] www.suite101.com/article.cfm/6514/95897

[165] http://samvak.tripod.com/journal79.html

[166] The Cult of Narcissist http://samvak.tripod.com/journal79.html

[167] Sir William Muir: The Life of Mohamet, Vol. 3 Ch. X II Page 115–116

[168] Tabaqat Volume VIII page 31–32

[169] Ibn Sa'd, Tabaqat Vol 8: p 195

[170] Ibid

[171] Published by Entesharat-e Elmiyyeh Eslami Tehran 1377 lunar H. Tafseer and translation into Farsi by Mohammad Kazem Mo'refi

[172] Sahih Bukhari Vol.7 Book 67, No.424

[173] Sahih Bukhari Vol.9 Book 89, No.260

[174] Sahih Muslim 8.3424, 3425, 3426, 3427, 3428

[175] Malik :: Book 30 : Hadith 30.2.12

[176] http://news.bbc.co.uk/2/hi/middle_east/6681511.stm

[177] MEMRI nquiry and Analysis Series – No. 363 L. Azuri http://memri.org/bin/articles.cgi?Page= archives&Area= ia&ID= IA36307# _edn1

[178] Baraka Umm Ayman was a servant of the Prophet Muhammad as well as his nursemaid.

[179] *Al-Masri Al-Yawm* (Egypt) May 20, 2007.

[180] Umm Haram bint Milhan was a cousin of the prophet on his mother's side, and one of the first to embrace Islam and immigrate to Mecca.

[181] *Al-Masri Al-Yawm* (Egypt) May 23, 2007. Dr. Gum'a made similar statements to the Egyptian weekly *Al-Liwa Al-Islami*, May 26, 2007.

[182] *Al-Masri Al-Yawm* (Egypt) May 22, 2007.

[183] *Al-Ahram* (Egypt) May 29, 2007.

[184] *Al-Ahram* (Egypt), June 3, 2007.

[185] *Al-Masri Al-Yawm* (Egypt) May 30, 2007.

[186] *Al-Ahram* (Egypt) May 31, 2007.

[187] *Al-Gumhouriyya* (Egypt) May 24, 2007.

[188] *Al-Akhbar* (Egypt) May 21, 2007.

[189] Tabaqat, Volume 1, page 369

[190] Sahih al-Bukhari, Volume 6, Book 60, Number 311)

[191] Flexible armor of interlinked rings.

[192] Bukhari Book 52: # 54

[193] Sirat Ibn Ishaq, p.823.

[194] Sahih al-Bukhari, Volume 6, Book 60, Number 448:

[195] Sahih al-Bukhari Volume 1, Book 1, Number 2

[196] Majma'uz Zawaa'id with reference to Tabraani

[197] Tabaqat Volume 1 page 184 Persian translation

[198] Ibid.

[199] Bukhari Volume 1, Book 1, Number 3:

[200] Sahih Muslim *Book 001, Number 0301:*

[201] *Tabari VI:67*

[202] *Sahih Bukhari Volume 9, Book 87,* Number *111*

[203] Tabaqat Vol. 1. p. 119

[204] *Tirmidhi Hadith,* Number *1524*

[205] Sira Ibn Ishaq, p. 105

[206] Sahih Bukhari Volume 2, Book 22, Number 301

[207] Sahih Bukhari Volume *7, Book 71, Number 660:*

[208] Sahih Muslim Book 007, Number 2654*:*

[209] Sahih Bukhari Volume 6, Book 60, Number 451:

[210] Bukhari Volume 6, Book 60, Number 478

[211] Sira Ibn Ishaq p. 106

[212] Often mischievous form of spirits in Arab mythology, capable of appearing in human and animal forms.

[213] Scott Atran, NeuroTheology: Brain, Science, Spirituality, Religious Experience by Chapter 10 http://jeannicod.ccsd.cnrs.fr/docs/00/05/32/82/RTF/ijn_00000110_00.rtf

[214] Bukhari:Volumne 4, Book 54, Number 455

[215] Quran, 72:8; 37:6-10; 63:5.

[216] Muhammad Husayn Haykal (1888, 1956): The Life of Muhammad, translated by Isma'il Razi A. al-Faruqi. ISBN: 0892591374 Chapter 8: From the Violation of the Boycott to al Isra'.

[217] /www.mental-health-matters.com/articles/article.php?artID= 92

[218] *Dead Man's Mirror* by Agatha Christie – in "Hercule Poirot The Complete Short Stories" – Great Britain, HarperCollins Publishers, 1999

[219] http://samvak.tripod.com/faq48.html

[220] http://samvak.tripod.com/journal71.html

[221] Theophanes, 1007, Chronographia, vol. 1, p334

[222] www.emedicine.com/NEURO/topic365.htm

[223] Sahih Bukhari, Volume, Book 26, Number 652

[224] Cushing: Brain 1921–1922 xliv p341

[225] Kennedy: Arch Int Med 1911 viii p317.

[226] Sirat Rasoul p. 81

[227] www.nlm.nih.gov/medlineplus/ency/article/001399.htm

[228] www.epilepsy.dk/Handbook/Mental–complications–uk.asp

[229] Ibid.

[230] The same claim is made in *Quran, 6:92*

[231] "Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance."(Quran 32:3) and In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah). (Qura'an, 36:6)

[232] A.S. Tritton, *Islam: Belief and Practice 1951, p. 16.*

[233] Bukhari, Volume 4, Book 56, Number 763.

[234] Sira: Ibn Ishaq:182

[235] Quran: Sura 17, Verse 60

[236] Sirat; Ibn Ishaq. p. 184

[237] Some years later, when Muhammad came to power, he reduced children to orphans by killing their fathers, enslaving their mothers and taking their belongings.

[238] The allusion is to Surah 40:46, 'Cast the family of Pharaoh into the worst of all punishments

[239] Sahih Bukhari *Volume 1, Book 6, Number 301 reports Muhammad saying* "I have seen that the majority of the dwellers of Hell–fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

[240] This story is also repeated in Sira of Ibn Ishaq p. 186. Some years later in Medina Muhammad fell in love with Zeid 's wife and made his lust known. Zeid felt

compelled to divorce his wife so Muhammad could marry her.

[241] Bukhari *Volume 9, Book 93, Number 608:*

[242] www.emedicine.com/neuro/topic658.htm

[243] Newsweek May 7, 2001, U.S. Edition; Section: SCIENCE AND TECHNOLOGY; Religion And The Brain By Sharon Begley With Anne Underwood

[244] http://web.ionsys.com/~ remedy/Persinger,%20Michael.htm

[245] Ken Hollings http://www.channel4.com/science/microsites/S/science/body/exorcism.html

[246] Michael Persinger in Report on Communion by Ed Conroy http://www.futurepundit.com/archives/000721.html

[247] Ken Hollings http://www.channel4.com/science/microsites/S/science/body/exorcism.html

[248] *Ibid*

[249] *How We Believe*, 2000, Michael Shermer p.66

[250] www.physorg.com/news77992285.html, published 17:31 EST, September 20, 2006, copyright 2006 by United Press International, accessed June 21, 2007

[251] Bukhari *Volume 1, Book 1, Number 3*

[252] http://www.tamu.edu/univrel/aggiedaily/news/stories/04/070104-3.html

[253] http://www.workingdogs.com/vcepilepsy.htm

[254] National Geographic: "Did Animals Sense Tsunami Was Coming?" http://news.nationalgeographic.com/news/2005/01/0104_050104_tsunami_anima ls.html

[255] Bukhari:Volume4, Book 54, Number 440

[256] Platt, Charles. (1980). *Dream Makers: The Uncommon People Who Write Science Fiction*. Berkley Publishing. ISBN 0-425-04668-0

[257] Ibid

[258] The others are *Divine Invasion* and *The Transmigration of Timothy Archer*.

[259] *Divine Invasion , A Life of Philip K. Dick* by Lawrence Sutin, p.264, published

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[260] Ibid. p.269

[261] www.pbs.org/wgbh/nova/transcripts/2812mind.html

[262] Acts 9:1-9.

[263] 2 Corinthians 12:7-9

[264] Theresa, Saint of Avila (1930) Interior castle. London: Thomas Baker p. 171.

[265] Sackville-West 1943, The Eagle and the Dove : a Study in Contrasts – St Teresa of Avila, St Therese of Lisieux

[266] www.utas.edu.au/docs/humsoc/kierkegaard/docs/Kierkepilepsy.pdf

[267] Epilepsy.com, "Famous People with Epilepsy", at www.epilepsy.com/epilepsy/famous.html , Topic Editor: Steven C. Schachter, M.D.,

Last Reviewed 12/15/06, accessed June 21, 2007

[268] Dr. Jerome Engel, *Seizures and Epilepsy*:, F. A. Davis Co., Philadelphia, 1989.

[269] www.epilepsy.com/epilepsy/famous.html

[270] Muhammad prescribed camel urine for stomachache. He certainly must have drauk it himself. Camel urine is sold in Islamic countries as remedy, even today.

[271] The Limbic System And The Soul From: Zygon, the Journal of Religon and Science (in press, March, 2001) by Rhawn Joseph, Ph.D. http://brainmind.com/BrainReligion.html

[272] http://www.cmha.ca/bins/content_page.asp?cid= 3-94-95

[273] http://www.scribd.com/doc/2252573/sunnahs-of-ap-s-a-w Available all over the Internet.

[274] Sahih Muslim Book 4, Number 2127

[275] Bukhari Volume 1, Book 3, Number 57

[276] Bukhari Volume 1, Book 4, Number 182

[277] Bukhari Volume 1, Book 4, Number 161:

[278] Diagnostic and Statistics Manual of Mental Disorder IV, p. 299

[279] http://www.mayoclinic.com/health/schizoid-personality-DS00865/DSECTION= symptomsdisorder/

[280] Ibid.

[281] http://www.mayoclinic.com/health/schizoid-personality-DS00865/DSECTION= symptomsdisorder/

[282] www.emedicinehealth.com/schizophrenia/article_em.htm

[283] The Book of Merits (manaqib) in Sunan Imam at-Tirmidhi. www.naqshbandi.asn.au/description.htm

[284] http://www.depression-guide.com/paranoia.htm

[285] Tabaqat, Volume 1, Page 371

[286] John Roach for National Geographic News August 14, 2001 http://news.nationalgeographic.com/news/2001/08/0814_delphioracle.html

[287] ibid.

[288] Bukhari Volume 7, Book 72, Number 793

[289] Abū ʿĪ sā Muḥ ammad ibn ʿĪ sā ibn Mū sā ibn ad–Dahhā k as–Sulamī at–Tirmidhī (824–892) was a collector of hadith. His collection, Sunan al–Tirmidhi, is one of the six canonical hadith compilations used in Sunni Islam. The following hadiths are from his collections.

[290] Bukhari Volume 2, Book 21, Number 230

[291] www.scielo.br/scielo.php?pid= S0365–05962004000400010&script= sci_arttext&tlng= en

[292] http://endocrine.niddk.nih.gov/pubs/acro/acro.htm

[293] www.scielo.br/scielo.php?pid= S0365–05962004000400010&script= sci_arttext&tlng= en

[294] Muhammad Husayn Haykal (1888, 1956): The Life of Muhammad, http://www.witness–pioneer.org/vil/Books/SM_tsn/ch7s12.html

[295] Sahih Muslim Book 007, Number 2700

[296] Volume 7, Book 72, Number 806

[297] Ahmad and Nasaa`i

[298] Tabaqat, Volume 1, Page 380

[299] Ibid.

[300] Several ahadith say that Muhammad often slept hungry. These are exaggerations to portray him as a long–su9ering prophet. How could he go hungry when he had confiscated the wealth thousands of Jews of Arabia and had hundreds of slaves, is a question that only Muslim forgerers of hadith could answer. When Muhammad migrated to Medina, he was poor. However, he soon accumulated a lot of wealth through pillaging.

[301] The ancient process of drawing blood from the body by scarification and the application of a cupping glass, or by the application of a cupping glass without scarification, as for relieving internal congestion. (*Random House Unabridged Dictionary*, *© Random House, Inc. 2006.*)

[302] Bukhari Volume 7, Book 71, Number 602

[303] Bukhari Volume 4, Book 56, Number 753

[304] Sahih Muslim 2/256

[305] Tabaqat Volume 1 page 361

[306] Ibid. page 362

[307] http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2918321/

[308] Sunan Ibn Majah 1622

[309] Sahih Bukhari, 11:634

[310] Tabaqat Volume 8, Page 201

[311] W. R. Van Furth, I. G. Wolterink-Donselaar and J. M. van Ree. Department of Pharmacology, Rudolf Magnus Institute, University of Utrecht, The Netherlands

http://ajpregu.physiology.org/cgi/content/abstract/266/2/R606

[312] www.ncbi.nlm.nih.gov/entrez/query.fcgi?

cmd= Retrieve&db= PubMed&list_uids= 6271019&dopt= Abstract

[313] Tabaqat,. Volume 8, Page 224

[314] The History of Al-Tabari: The Last years of the Prophet, translated and annotated by Ismail K. Poonawala [State University of New York Press (SUNY), Albany 1990], Volume IX , p. 147

[315] Tabaqat Volume I, page 125

[316] Gastaut H: So-called psychomotor and temporal epilepsy: a critical study. Epilepsia 1953; 2: 59–76.

[317] Pritchard P: Hyposexuality: a complication of complex partial epilepsy. Trans Am Neurol Assoc 1980; 105: 193–5.

[318] Sahih Bukhari *Volume 1, Book 6, Number 299.*

[319] Tabaqat Volume 1, page 368

[320] Bukhari Volume 7, Book 63, Number 182:

[321] Tabaqat Volume 8, Page 200

[322] Sunan Ibn Majah 1622

[323] Ibid.

[324] Bukhari, *Volume 2, Book 18, Number 154:*

[325] Bukhari, *Volume 1, Book 8, Number 423:*

[326] Psychology 101, Carole Wade et al., 2005

[327] Lalich, Janja and Tobias, Madeleine, Take Back Your Life: Recovering from Cults and Abusive Relationships, Bay Tree Publishing (2006), ISBN10 0972002154, ISBN 13 9780972002158.

[328] Published at ICSA (International Cultic Studies Association) website, Janja Lalich, PH.D. & Michael D. Langone, Ph.D., www.csj.org/infoserv_cult101/checklis.htm, accessed June 21, 2007.

[329] Quran 9:29 Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.

[330] http://news.bbc.co.uk/1/hi/world/middle_east/1874471.stm

[331] http://quranicverse99.tripod.com/islamicways/id15.html. This article can be found in many other sites.

[332] *Inside the Cult: A Member's Chilling, Exclusive Account of Madness and Depravity in David Koresh's Compound* Breault & King, 1993

[333] http://www–tech.mit.edu/V114/N47/swiss.47w.html

[334] http://archives.cbc.ca/IDC–1–68–368–2086/arts_entertainment/frum/

[335] www.culteducation.com/asahara.html

[336] http://www.rickross.com/reference/raelians/raelians68.html

[337] 297James S. Gordon, The Golden Guru, p. 79

[338] Bedell, Geraldine (January 11, 2004). "The future was orange: Tim Guest's upbringing as a child of the Bhagwan Shree Rajneesh 'free love' movement in the Sixties left him anything but spiritually enlightened", The Observer, Guardian News and Media Limited

[339] http://www.thestar.com/news/world/article/925715—some–christians–in– pakistan–convert–fear–into–safety

[340] More on him chapter 7

[341] Aronson, E., AND Mills, J. The e9ects of severity of initiation on liking for a group. *Journal of Abnormal and Social Psychology*. 1959, 59, 177–18 1.

[342] Zimbardo, P. *The cognitive control of motivation*. Glenview, Ill.: Scott Foreman, 1969.

[343] Politics and the English Language 1946
http://www.resort.com/~ prime8/Orwell/patee.html

[344] Sira Ibn Ishaq:P 183

[345] This story is recorded in by Ibn Ishaq in his Sirat Rasul Allah as translated by A. Guillaume, The Life of Muhammad, page 369 and also in Sunnan Abu Dawud

19:2996.

[346] Adolf Hitler, Mein Kampf, Ralph Mannheim, ed., New York: Mariner Books, 1999, p. 65.

[347] Ibn Sa'd Tabaqat, v. 1, p. 362

[348] The unbelievers repeatedly asked Muhammad to perform a miracle so they could believe (Quran 17: 90) and Muhammad kept telling them "Glory to my Lord! Am I aught but a man– a messenger?" (Quran 17: 93)

[349] Osherow, Neal. "Making Sense of the Nonsensical: An Analysis of Jonestown." In *Readings about the Social Animal*, 7th edition, ed. Elliot Aronson. New York: W. H. Freeman. Available online.

[URL= http://www.academicarmageddon.co.uk/library/OSHER.htm] All Osherow's

quotes in this chapter are taken from this source.

[350] Wikipedia.com

[351] Newsweek, 1978, 1979

[352] Bukhari *V. 3, B.41, N 591and V.2, B.24, N. 555:*

[353] Milgram, S. Behavioural study of obedience. *Journal of Abnormal and Social Psychology*, 1963, 67, 371–378.

[354] Milgram S. Liberating e9ects of group pressure. *Journal of personality and Social Psychology*, 1965, 1, 127–134.

[355] Asch, S. Opinions and social pressure. *Scientißc American*, 1955, 193.

[356] Mills, J. *Six years with God*. New York: A & W Publishers, 1979.

[357] http://www.news24.com/News24/Africa/News/0,,2–11–

1447_2034654,00.html

[358] Blakey, D. Affidavit: San Francisco. June 15, 1978.

[359] Sahih Al–Bukhari, Volume 6, Book 60, Number 311

[360] Bukhari Volume 5, Book 57, Number 119:

[361] Ibn Ishaq: Suhayli, 2.79 p. 311

[362] Musnad Ahmad, Number 25636

[363] Ibn Ishaq. Sira

[364] Sahih Bukhari Volume 4, Book 56, Number 807

[365] Mills, J. *Six years with God*. New York: A & W Publishers, 1979.

[366] Cahill, T. In the valley of the shadow of death. *Rolling Stone*. January 25, 1979.

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[368] Sahih Bukhari Volume 1 Number 14

[369] Winfrey, C. Why 900 died in Guyana. *New York Times Magazine*, February 25, 1979.

[370] Sahih Bukhari Volume 9, Book 83, Number 17

[371] Sahih Bukhari Volume 9, Book 84, Number 57

[372] Sunnan Abu Dawud; *Book 41, Number 4994*

[373] Sahih Bukhari Volume 7, Book 62, Number 76

[374] Sahih Bukhari Volume 9, Book 87, Number 127

[375] Winfrey, C. Why 900 died in Guyana. *New York Times Magazine*, February 25, 1979.

[376] Suicide Cult: The Inside Story of the Peoples Temple Sect and the Massacre in Guyana (201P) by Marshall Kildu9 and Ron Javers (1978)

[377] Winfrey, C. Why 900 died in Guyana. *New York Times Magazine*, February 25, 1979.

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